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THE DOCTRINES

AND

DISCIPLINE

OF THE

Methodist Episcopal Church

1904

WITH AN APPENDIX

EDITED BY BISHOP ANDREWS

CINCINNATI: JENNINGS & GRAHAM.
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Methodist Episcopal
Church

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EPISCOPAL ADDRESS.

To the Members of the Methodist Episcopal Church.

DEARLY BELOVED BRETHREN: We esteem it our privilege and duty most earnestly to recommend to you this volume, which contains the DOCTRINES and DISCIPLINE of our Church, both of which, as we believe, are agreeable to the word of God, the only and the sufficient rule of faith and practice. Yet the Church, using the liberty given to it by its Lord, and taught by the experience of a long series of years and by observations made on ancient and modern Churches, has from time to time modified its Discipline so as better to secure the end for which it was founded.

We believe that God's design in raising up the Methodist Episcopal Church in America was to evangelize the continent and spread scriptural holiness over these lands. As a proof hereof we have seen since that time an extraordinary work of God extending throughout all the United

States and Territories, and throughout the British possessions in North America, and also the planting of successful Missions in South America and in Mexico. Moreover, the Methodist Episcopal Church, in its organic form and in spiritual power, has been successfully planted in Africa, Asia, and Europe, and God has given it great prosperity in those countries.

During the period in which this work has been thus extending, the Church has revised and enlarged its legislation to meet the new demands created by its own success, as well as by the ever-new conditions of the diverse peoples among whom it strives to build up the kingdom of God. Our Book of Discipline, at first small and simple, has thus gradually become larger, more varied in its topics, and more important by reason of the magnitude of the activities which it regulates. Its provisions for our expanding educational, missionary, and publishing work are illustrations of this statement.

The peculiar Constitution and Administrative Rules of our Church, to which its prosperity is largely due, require careful study. The Itinerant

Ministry, the Sub-pastorate through Classes, the Episcopacy, the Presiding Eldership, the Conferences in their gradation, the Local Ministry, the Judicial Administration, the Interdependence of the Ministry and the Laity, with the well-defined duties and rights of each, are severally parts of a coherent system which cannot be duly valued, profitably used, or wisely modified except by those who through loving and faithful care have become familiar with it both as a living whole and in its manifold details.

We therefore earnestly wish that this volume may be found in the house of every Methodist; and the more so because it contains the Articles of Religion maintained more or less, in part or in whole, by every evangelical Church in the world.

The Order of Worship herein set forth we commend to your scrupulous observance. In substance, it has been received from our Fathers, has been approved by the sober judgment and enjoined by the supreme authority of the Church, and, if uniformly observed, will continue to be both a token and bond of unity throughout our widespread communion.

We are not willing that you should be ignorant of any of our Doctrines or of any part of our Discipline, but desire you to read, mark, learn, and inwardly digest the whole. You ought, next to the Holy Scriptures, to understand the Articles of Religion and the Rules of the Church to which you belong.

We remain your very affectionate Brethren and Pastors,

THOMAS BOWMAN,
STEPHEN M. MERRILL,
EDWARD G. ANDREWS,
HENRY W. WARREN,
CYRUS D. FOSS,
JOHN M. WALDEN,
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HISTORICAL STATEMENT.

THE doctrine and spirit of Primitive Christianity have existed at different times and in different degrees in all branches of the kingdom of Christ among men. They were embodied in a new form on this wise:

"In 1729 two young men in England, reading the Bible, saw they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people."

This was the rise of Methodism, as given in the words of its founders, John and Charles Wesley, of Oxford University, and Presbyters of the Church of England. Their evangelical labors were accompanied by an extraordinary divine influence; other Ministers and many Lay Preachers were raised up to aid them; and throughout England and in Scotland and Ireland arose *United Societies* of men having the form and seeking the power of godliness. These subsequently became the Wesleyan Churches of Great Britain.

In the year 1766 Philip Embury, a Wesleyan Local Preacher from Ireland, began to preach in New York

city and formed a Society, now the John Street Church. Another Local Preacher, Thomas Webb, captain in the British army, soon joined him, and also preached elsewhere in the city and its vicinity. About the same time Robert Strawbridge, from Ireland, settled in Frederick County, Maryland, preaching there and forming Societies. In 1769 Mr. Wesley sent to America two Itinerant Preachers, Richard Boardman and Joseph Pilmoor, and in 1771 two others, Francis Asbury and Richard Wright. The work thus begun was signally owned of God, so that, at the close of the Revolutionary War, the number of Traveling Preachers was about eighty, and of Members in Society about fifteen thousand.

When the independence of the United States was acknowledged by the treaty of 1783, the American Methodists, most of whom had been members of the Church of England, were, according to the express declaration of Mr. Wesley, "totally disentangled both from the State and the English hierarchy." He added: "They are now at full liberty simply to follow the Scriptures and the Primitive Church, and we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free." The parish clergy had mostly returned to England. The Methodist Societies were without ordained Pastors, and "for hundreds of miles together" were destitute of the Christian sacraments. As his children in the Gospel, they appealed to Mr. Wesley for advice and help.

He responded by ordaining the Revs. Richard Whatcoat and Thomas Vasey as Presbyters (or Elders) for America; and also (since he preferred the Episcopal form of Church government) by setting

apart, by prayer and the imposition of hands, the Rev. Thomas Coke, Doctor of Civil Law, and a Presbyter of the Church of England, to be a Superintendent, "to preside over the flock of Christ" in America. In these services he was assisted by other ordained ministers. He also commissioned Dr. Coke to ordain, as joint Superintendent with himself, the Rev. Francis Asbury, then General Assistant for the American Societies. Mr. Wesley also prepared "Articles of Religion" and a "Sunday Service," both abbreviated from the Book of Common Prayer of the Church of England. In the "Sunday Service" were included forms for the Administration of the Sacraments and for the ordination of Ministers.

At the "Christmas Conference," begun in Baltimore, Maryland, December 24, 1784, sixty Preachers met Dr. Coke and his companions. The plan of Mr. Wesley was submitted to them, and was unanimously and heartily approved. Thereupon they organized the Methodist Episcopal Church, and adopted the Articles of Religion and the Sunday Service prepared by Mr. Wesley, adding to the Articles one containing a recognition of the new Civil Government, and inserting in the Ritual a prayer for the Supreme Rulers of the United States. They also enacted all laws necessary for the government of the new Church. Mr. Asbury was elected to the Episcopal office conjointly with Dr. Coke, by whom, with the assistance of several Presbyters, he was duly consecrated a Bishop. Others were ordained Deacons, and thirteen were elected, and either then or soon thereafter were duly ordained Elders, two of them for missionary work in Nova Scotia and one for like work in Antigua, in the West Indies.

Such was the origin of the Methodist Episcopal Church, the first with an Episcopal form of government to attain an independent existence in the new Republic. While its polity and administrative rules have from time to time been modified to meet changing conditions and opportunities, it remains unchanged in doctrine and in ministerial offices. Coeval with the Republic, it has expanded with it, and ministered to its moral and religious life. At this date (1904) its ministers and communicants, not including adherents, number more than three millions. Other Methodist Churches, derived from the original root, flourish by its side. Obviously its founders were wise and godly men, fulfilling the purpose of the great Head of the Church.

It has always believed that the only infallible proof of the legitimacy of any branch of the Christian Church is in its ability to seek and to save the lost and to disseminate the Pentecostal spirit and life. Its chief stress has ever been laid, not upon forms, but upon the essentials of religion. It holds that true Churches of Christ may differ widely in ceremonies, ministerial orders, and government. Its members are allowed freedom of choice among the debated modes of Baptism. If any member has scruples against receiving the Lord's Supper kneeling, he is permitted to receive it standing or sitting. In ordinary worship its people are invited to unite in extemporary prayer, but for the Administration of the Sacraments, Ordinations, the Solemnization of Matrimony, the Burial of the Dead, and other special services, a Liturgy, much of which has been sanctioned by the universal Church from most ancient times, is appointed.

The sole object of the rules, regulations, and usages of the Methodist Episcopal Church is that it may fulfill to the end of time its original divine vocation as a leader in evangelization, in all true reforms, and in the promotion of fraternal relations among all branches of the one Church of Jesus Christ, with whom it is a coworker in the spiritual conquest of the world for the Son of God.

PART I.

THE CONSTITUTION.

NOTE.—The General Conference of A. D. 1900, by a vote of more than two thirds (542 to 94), recommended the following Constitution for the Church, and ordered it to be submitted to the Annual Conferences in A. D. 1901 for their consideration. The Annual Conferences, by a vote of more than three fourths (8,552 to 2,529), concurred in the action of the General Conference. The Bishops thereupon, in accordance with the authority given them by the General Conference, declared said Constitution to be duly adopted and in force as the Constitution of the Methodist Episcopal Church.—EDITOR.

I. ARTICLES OF RELIGION.

II. THE GENERAL RULES.

III. ARTICLES OF ORGANIZATION AND GOVERNMENT.

THE CONSTITUTION OF THE METHODIST EPISCOPAL CHURCH.

Preamble.

In order the better to preserve our historic heritage, and the more effectually to cooperate with other branches of the one Church of Jesus Christ in advancing the kingdom of God among men, we, the ministers and laymen of the Methodist Episcopal Church, in accordance with the methods of constitutional legislation in force among us, hereby ordain, establish, and set forth as the fundamental law or Constitution of the Methodist Episcopal Church the Articles of Religion, the General Rules, and the Articles of Organization and Government, here following, to wit:

DIVISION I.

ARTICLES OF RELIGION.

I. *Of Faith in the Holy Trinity.*

¶ **1.** There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very Man.*

¶ **2.** The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

III. *Of the Resurrection of Christ.*

¶ **3.** Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

¶ **4.** The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

V. *The Sufficiency of the Holy Scriptures for Salvation.*

¶ **5.** The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures we

do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the Church. The names of the canonical books are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The Book of Ezra, The Book of Nehemiah, The Book of Esther, The Book of Job, the Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Song of Solomon, Four Prophets the greater, Twelve Prophets the less.

All the books of the New Testament, as they are commonly received, we do receive and account canonical.

VI. *Of the Old Testament.*

¶ **6.** The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and Man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses as touching ceremonies and rites doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

VII. *Of Original or Birth Sin.*

¶ **7.** Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally

is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. *Of Free Will.*

¶ **8.** The condition of man after the fall of Adam is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

IX. *Of the Justification of Man.*

¶ **9.** We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort.

X. *Of Good Works.*

¶ **10.** Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. *Of Works of Supererogation.*

¶ **11.** Voluntary works—besides, over, and above God's commandments—which are called works of su-

pererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that is commanded of you, say, We are unprofitable servants.

XII. *Of Sin after Justification.*

¶ **12.** Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sin after justification: After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, rise again and amend our lives. And therefore they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

XIII. *Of the Church.*

¶ **13.** The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached, and the Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

XIV. *Of Purgatory.*

¶ **14.** The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but repugnant to the word of God.

XV. *Of Speaking in the Congregation in such a Tongue as the People understand.*

¶ **15.** It is a thing plainly repugnant to the word of God, and the custom of the primitive Church, to have public prayer in the Church, or to administer the Sacraments, in a tongue not understood by the people.

XVI. *Of the Sacraments.*

¶ **16.** Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for Sacraments of the Gospel; being such as have partly grown out of the *corrupt* following of the Apostles, and partly are states of life allowed in the Scriptures, but yet have not the like nature of Baptism and the Lord's Supper, because they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, 1 Cor. xi, 29.

XVII. *Of Baptism.*

¶ **17.** Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the Church.

XVIII. *Of the Lord's Supper.*

¶ **18.** The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a Sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the Supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshiped.

XIX. *Of both Kinds.*

¶ **19.** The Cup of the Lord is not to be denied to the Lay People; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

XX. *Of the one Oblation of Christ, finished upon the Cross.*

¶ **20.** The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

XXI. *Of the Marriage of Ministers.*

¶ **21.** The Ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of Churches.*

¶ **22.** It is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the Church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as one that offendeth against the common order of the Church, and woundeth the consciences of weak brethren.

Every particular Church may ordain, change, or abolish rites and ceremonies, so that all things may be done to edification.

XXIII. *Of the Rulers of the United States of America.*

¶ **23.** The President, the Congress, the General Assemblies, the Governors, and the Councils of State, *as the Delegates of the People*, are the Rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitutions of their respective States. And the said States are a sovereign and independent Nation, and ought not to be subject to any foreign jurisdiction.*

XXIV. *Of Christian Men's Goods.*

¶ **24.** The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXV. *Of a Christian Man's Oath.*

¶ **25.** As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his Apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

* As far as it respects civil affairs we believe it the duty of Christians, and especially of all Christian Ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudable means to enjoin obedience to the powers that be; and therefore it is expected that all our Preachers and People, who may be under the British or any other Government, will behave themselves as peaceable and orderly subjects.

DIVISION II.

THE GENERAL RULES.

The Nature, Design, and General Rules of our United Societies.*

¶ **26.** In the latter end of the year 1739 eight or ten persons who appeared to be deeply convinced of sin, and earnestly groaning for redemption, came to Mr. Wesley in London. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them (for their number increased daily), he gave those advices from time to time which he judged most needful for them; and they always concluded their meeting with prayer suited to their several necessities.

¶ **27.** This was the rise of the UNITED SOCIETY, first

* The United Societies founded in this country by the apostolic Asbury and his colaborers were, in 1784, organized into the Methodist Episcopal Church. But in this chapter, and occasionally elsewhere in the Discipline, the words *Society* and *Societies* are retained as the equivalent of the words *Church* and *Churches*, both as a convenience, and as a memorial of our early ecclesiastical life.—Com. of Revision, 1892.

in Europe, and then in America. Such a society is no other than "*a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*"

¶ **28.** That it may the more easily be discerned whether they are indeed working out their own salvation, each Society is divided into smaller companies, called Classes, according to their respective places of abode. There are about twelve persons in a Class, one of whom is styled THE LEADER. It is his duty,

§ 1. To see each person in his Class once a week at least; in order, (1.) To inquire how his soul prospers. (2.) To advise, reprove, comfort, or exhort, as occasion may require. (3.) To receive what he is willing to give toward the relief of the Preachers, Church, and poor.*

§ 2. To meet the Ministers and the Stewards of the Society once a week; in order, (1.) To inform the Minister of any that are sick, or of any that walk disorderly and will not be reproved. (2.) To pay the Stewards what he has received of his Class in the week preceding.

¶ **29.** There is only one condition previously required of those who desire admission into these Societies—"a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul it will be shown by its fruits.

¶ **30.** It is therefore expected of all who continue therein that they shall continue to evidence their desire of salvation,

*This part refers to towns and cities, where the poor are generally numerous and Church expenses considerable.

First: By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

Slaveholding; buying or selling slaves.

Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

The giving or taking things on usury—that is, unlawful interest.

Uncharitable or unprofitable conversation; particularly speaking evil of Magistrates or of Ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God, as:

The putting on of gold and costly apparel.

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

¶ **31.** It is expected of all who continue in these Societies that they shall continue to evidence their desire of salvation,

Second: By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison:

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more because the world will love its own and them *only.*

By all possible diligence and frugality, that the Gospel be not blamed.

By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them *falsely*, for the Lord's sake.

¶ **32.** It is expected of all who desire to continue in these Societies that they shall continue to evidence their desire of salvation,

Third: By attending upon all the ordinances of God; such are,

The Public Worship of God;

The Ministry of the Word, either read or expounded;

The Supper of the Lord;

Family and private Prayer;

Searching the Scriptures;

Fasting or Abstinence.

¶ **33.** These are the General Rules of our Societies; all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observes them not, who habitually breaks any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

DIVISION III.

ARTICLES OF ORGANIZATION AND GOVERNMENT.

Part I.

Pastoral Charges, Quarterly and Annual Conferences.

Article I. *Pastoral Charges.*

¶ **34.** Members of the Church shall be divided into local Societies, one or more of which shall constitute a Pastoral Charge.

Article II. *Quarterly Conferences.*

¶ **35.** A Quarterly Conference shall be organized in each Pastoral Charge, and be composed of such persons and have such powers as the General Conference may direct.

Article III. *Annual Conferences.*

¶ **36.** The Traveling Preachers shall be organized by the General Conference into Annual Conferences, the sessions of which they are required to attend.

Part II.

The General Conference.

Article I. *How Composed.*

¶ **37.** The General Conference shall be composed of Ministerial and Lay Delegates, to be chosen as hereinafter provided.

Article II. *Ministerial Delegates.*

¶ 38, § 1. Each Annual Conference shall be entitled to at least one Ministerial Delegate. The General Conference shall not allow more than one Ministerial Delegate for every fourteen members of an Annual Conference, nor less than one for every forty-five; but for a fraction of two thirds or more of the number fixed by the General Conference as the ratio of representation an Annual Conference shall be entitled to an additional Delegate.

§ 2. The Ministerial Delegates shall be elected by ballot by the members of the Annual Conference at its session immediately preceding the General Conference. Such Delegates shall be Elders, at least twenty-five years of age, and shall have been members of an Annual Conference four successive years, and at the time of their election and at the time of the session of the General Conference shall be members of the Annual Conference which elected them. An Annual Conference may elect Reserve Delegates, not exceeding three in number, and not exceeding the number of its Delegates.

§ 3. No Minister shall be counted twice in the same year in the basis for the election of Delegates to the General Conference, nor vote in such election where he is not counted, nor vote in two Conferences in the same year on a constitutional question.

Article III. *Lay Delegates.*

¶ 39, § 1. A Lay Electoral Conference shall be constituted quadrennially, or whenever duly called by the General Conference, within the bounds of each Annual Conference, for the purpose of electing

Lay Delegates to the General Conference, and for the purpose of voting on constitutional changes. It shall be composed of lay members, one from each Pastoral Charge within its bounds, chosen by the lay members of the Charge over twenty-one years of age, in such manner as the General Conference may determine. Each Pastoral Charge shall also elect in the same manner one Reserve Delegate. Members not less than twenty-one years of age, and holding membership in the Pastoral Charges electing them, are eligible to membership in the Lay Electoral Conference.

§ 2. The Lay Electoral Conference shall assemble at the seat of the Annual Conference on the first Friday of the session immediately preceding the General Conference, unless the General Conference shall provide otherwise.

§ 3. The Lay Electoral Conference shall organize by electing a President and Secretary, shall adopt its own Rules of Order, and shall be the judge of the election, returns, and qualifications of its own members.

§ 4. Each Lay Electoral Conference shall be entitled to elect as many Delegates to the General Conference as there are Ministerial Delegates from the Annual Conference. A Lay Electoral Conference may elect Reserve Delegates, not exceeding three in number, and not exceeding the number of its Delegates. These elections shall be by ballot.

§ 5. Lay members twenty-five years of age, or over, holding membership in Pastoral Charges within the bounds of the Lay Electoral Conference, and having been lay members of the Church five years next preceding, shall be eligible to election to the General

Conference. Delegates elect who cease to be members of the Church within the bounds of the Lay Electoral Conference by which they were elected shall not be entitled to seats in the General Conference.

Article IV. *Credentials.*

¶ **40.** The Secretaries of the several Annual and Lay Electoral Conferences shall furnish certificates of election to the Delegates severally, and send a certificate of such election to the Secretary of the preceding General Conference immediately after the adjournment of said Annual or Lay Electoral Conference.

Article V. *Sessions.*

¶ **41,** § 1. The General Conference shall meet at 10 o'clock on the morning of the first Wednesday in the month of May, in every fourth year from the date of the first Delegated General Conference—namely, the year of our Lord 1812—and at such place in the United States of America as shall have been determined by the preceding General Conference, or by a Commission to be appointed quadrennially by the General Conference, and acting under its authority; which Commission shall have power also in case of emergency to change the place for the meeting of the General Conference, a majority of the General Superintendents concurring in such change.

§ 2. The General Superintendents, or a majority of them, by and with the advice of two thirds of all the Annual Conferences, shall have the power to call an extra session of the General Conference at any time, constituted in the usual way; such session to be held at such time and place as a majority of the

General Superintendents, and also of the above Commission, shall designate.

§ 3. In case of a great emergency two thirds of the General Superintendents may call special sessions of the Annual Conferences, at such time and place as they may think wise, to determine the question of an extra session of the General Conference, or to elect Delegates thereto. They may also, in such cases, call extra sessions of the Lay Electoral Conferences for the purpose of electing Lay Delegates to the General Conference.

ARTICLE VI. *Presiding Officers.*

¶ 42, § 1. The General Conference shall elect by ballot from among the Traveling Elders as many General Superintendents as it may deem necessary.

§ 2. The General Superintendents shall preside in the General Conference in such order as they may determine; but if no General Superintendent be present, the General Conference shall elect one of its members to preside *pro tempore.*

§ 3. The presiding officer of the General Conference shall decide questions of order, subject to an appeal to the General Conference; but questions of law shall be decided by the General Conference.

ARTICLE VII. *Organization.*

¶ 43. When the time for opening the General Conference arrives the presiding officer shall take the chair, and direct the Secretary of the preceding General Conference, or in his absence one of his assistants, to call the roll of the Delegates elect. Those who have been duly returned shall be recognized as members, their certificates of election being *prima*

facie evidence of their right to membership; *provided*, however, that in case of a challenge of any person thus enrolled, such challenge being signed by at least six Delegates from the territory of as many different Annual Conferences, three such Delegates being Ministers, and three Laymen, the person so challenged shall not participate in the proceedings of the General Conference, except to speak on his own case, until the question of his right shall have been decided. The General Conference shall be the judge of the election, returns, and qualifications of its own members.

Article VIII. *Quorum.*

¶ 44. When the General Conference is in session it shall require the presence of two thirds of the whole number of Delegates to constitute a quorum for the transaction of business; but a less number may take a recess or adjourn from day to day in order to secure a quorum, and at the final session may approve the Journal, order the record of the roll call, and adjourn *sine die*.

Article IX. *Voting.*

¶ 45. The Ministerial and Lay Delegates shall deliberate together as one body. They shall also vote together as one body with the following exception: A separate vote shall be taken on any question when requested by one third of either order of Delegates present and voting. In all cases of separate voting it shall require the concurrence of the two orders to adopt the proposed measure; except that for changes of the Constitution a vote of two thirds of the General Conference shall be sufficient, as provided in Article XI.

ARTICLE X. *Powers and Restrictions.*

¶ 46. The General Conference shall have full power to make rules and regulations for the Church under the following limitations and restrictions, namely:

§ 1. The General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

§ 2. The General Conference shall not organize nor authorize the organization of an Annual Conference with less than twenty-five members.

§ 3. The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Missionary Bishop or Superintendent for any of our foreign Missions, limiting his Episcopal jurisdiction to the same respectively.*

§ 4. The General Conference shall not revoke nor change the General Rules of our Church.

§ 5. The General Conference shall not deprive our Ministers of the right of trial by the Annual Conference, or by a select number thereof, nor of an appeal; nor shall it deprive our members of the right of trial by a committee of members of our Church, nor of an appeal.

§ 6. The General Conference shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the Traveling, Supernumerary, and

* For proposed change in this restrictive rule, see Appendix, ¶ 53.

Superannuated Preachers, their wives, widows, and children.

Article XI. *Amendments.*

¶ **47.** The concurrent recommendation of two thirds of all the members of the several Annual Conferences present and voting, and of two thirds of all the members of the Lay Electoral Conferences present and voting, shall suffice to authorize the next ensuing General Conference by a two-thirds vote to alter or amend any of the provisions of this Constitution excepting § 1, Article X; and also, whenever such alteration or amendment shall have been first recommended by the General Conference by a two-thirds vote, then so soon as two thirds of all the members of the several Annual Confereices present and voting, and two thirds of all the members of the Lay Electoral Conferences present and voting, shall have concurred therein, such alteration or amendment shall take effect; and the result of the vote shall be announced by the General Superintendents.

PART II.

THE CHURCH.

I. MEMBERSHIP.
II. SPECIAL ADVICES.
III. WORSHIP.

CHAPTER I.

MEMBERSHIP.

I. Reception on Probation.

¶ **48.** In order to prevent improper persons from gaining admission into the Church, and in order to the exercise of the power of godly admonition and discipline:

§ 1. Let great care be taken in receiving persons on Probation, and let no one be enrolled as a Probationer unless he give satisfactory evidence of an earnest desire to be saved from his sins, and to enjoy the fellowship of God's people. ¶ 444.

§ 2. Let the Pastor and the Class Leaders see that all persons on Probation be early made acquainted with the doctrines, rules, and regulations of the Methodist Episcopal Church.

§ 3. Probationers are expected to conform carefully to all the rules and usages of the Church; they are entitled to all its spiritual privileges and aids; but they may not be members of the Quarterly Conference, nor take part in judicial proceedings except as witnesses.

II. Admission into Full Membership.

¶ **49,** § 1. Let no one be admitted into Full Membership in the Church until he has been at least six months on Probation, has been recommended by the Leaders and Stewards' Meeting, or, where no such

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meeting is held, by his Leader, has been baptized, and, on examination by the Pastor before the Church, has given satisfactory assurances both of the correctness of his faith and of his willingness to observe and keep the rules of the Church. ¶ 445.

§ 2. Nevertheless, a Member in good standing in any Orthodox Evangelical Church desiring to unite with us may, on giving satisfactory answers to the usual inquiries (¶ 445), be received at once into Full Membership.

§ 3. Let the Pastor and the Committee on Church Records be careful to see that the names of all persons received into the Church are duly recorded; and the Pastor shall report at each Quarterly Conference all changes that have occurred in the membership during the quarter. ¶ 193, § 28.

III. Baptized Children and the Church.

¶ 50. We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God, and therefore graciously entitled to Baptism; but, as Infant Baptism contemplates a course of religious instruction and discipline, it is expected of all parents or guardians who present their children for Baptism that they will use all diligence in bringing them up in conformity to the word of God; and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein.

¶ 51. We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the Church.

¶ **52.** The Pastor shall make an accurate register of the names of all the baptized children within his pastoral care; giving the dates of their birth and baptism, the names of their parents, and the places of their residence. And he shall give a certificate of such registration to the parents of all such children removing from his Charge, which certificate shall transfer the relation of said children to the Charge to which they are removed.

¶ **53.** The Pastor shall organize the baptized children of the Church, when they shall have reached the age of ten years, or at an earlier age when it is deemed advisable, into Classes, and appoint suitable Leaders (male or female), whose duty it shall be to meet them in Class once a week, and instruct them in the nature, design, and obligations of Baptism, and in the truths of religion necessary to make them "wise unto salvation"; to urge them to give regular attendance upon the means of grace; to advise, exhort, and encourage them to an immediate consecration of their hearts and lives to God, and to inquire into the state of their religious experience; *provided*, that unbaptized children shall not be excluded from these Classes.

¶ **54.** Whenever baptized children shall understand the obligations of religion, and shall give evidence of piety, they may be admitted into Full Membership in the Church, on the recommendation of a Leader with whom they have met at least six months in Class, upon publicly assenting before the Church to the Baptismal Covenant, and also to the usual questions on Doctrines and Discipline. ¶ 445.

¶ **55.** Whenever a baptized child shall, by orphanage or otherwise, become deprived of Christian

guardianship, the Pastor shall ascertain and report to the Leaders and Stewards' Meeting the facts in the case; and such provision shall be made for the Christian training of the child as the circumstances of the case admit and require.

IV. Transfer of Membership by Certificate.

¶ 56, § 1. An acceptable Member of the Church desiring to remove his membership from one Pastoral Charge to another is entitled to a Certificate from the Pastor, or, if there is no Pastor, from the Presiding Elder, in the following form:

"This certifies that A. B., the bearer, is an acceptable Member of the ..... Methodist Episcopal Church in ....., and is affectionately commended to the fellowship of the ..... Methodist Episcopal Church in ....., or in any other place where he may take up his residence. When admitted to another Church his relation to this Church will cease."

A footnote shall be subjoined to the Certificate as follows:

NOTE.—This is not a letter of dismissal, and does not terminate the connection of the Member with the Church which gives it.

§ 2. When a Pastor shall have received a Member on said Certificate, he shall notify the Pastor of the Church from which it was issued in the following form:

"You are hereby notified that A. B. has been duly enrolled as a Member of this Church upon a Certificate issued from the Church of which you are Pastor, and signed by ....."

§ 3. This Certificate of Church Membership shall

not be valid for a longer period than one year; but if for any cause it has been impracticable to present it to another Church within that time, it should be renewed by the Pastor of the Church from which it was issued.

§ 4. During the time in which a Member shall hold a Certificate his membership shall be in the Church which issued said Certificate; and if charges are presented against him during this time, he cannot avoid trial thereon before said Church by presenting the Certificate to another Church. But when a Member shall have been duly received on Certificate by any Church he shall be responsible to such Church for his previous conduct.

§ 5. The Pastor shall inform Members about to change their residence that without a Certificate of Membership they will not be received as Members of the Church in another place; and shall also inform them of the period during which such Certificate will be valid, and of the conditions under which, if it has become invalid, it may be renewed.

§ 6. The Pastor who gives a Certificate shall, if practicable, give notice of the fact to the Pastor of the Charge to which the Member receiving the Certificate shall have removed. If a Member of the Church shall remove from a Charge without applying for a Certificate of Membership, the Pastor of such Charge shall, if practicable, inform the Pastor of the Charge within whose bounds said Member has taken up his residence.

§ 7. If the residence of the Member who has thus removed cannot be ascertained for one year, the words "Removed without Certificate" shall be written against his name in the Record of Church Mem-

bership; and such name shall not be counted in the returns of statistics. But membership in the Church can be terminated only by the withdrawal, expulsion, or death of the Member. Any Member of our Church having united with another Denomination, without a Note of Recommendation, shall be recorded as "Withdrawn."

§ 8. A Certificate of Membership may not be refused, if demanded by a Member removing his residence, except for reasons that justify and require judicial proceedings against such Member.

§ 9. A Certificate of Membership shall not be given unless a change of the place of holding membership is actually intended.

§ 10. A Pastor may give a Note of Recommendation to any Member who wishes to unite with any other Evangelical Denomination.

§ 11. When any Member in good standing proposes to withdraw from the Methodist Episcopal Church he shall communicate his purpose in writing to the Pastor of the Church. On receiving such notice of withdrawal, the Pastor shall enter the fact of withdrawal upon the Record of Church Membership; and such withdrawal cannot be retracted except by consent of the Pastor and the Quarterly Conference.

§ 12. Whenever a Pastor is appointed to another Charge he may complete the record of his Pastorate by entering in the Church Record opposite the names of the members of his family who are Church Members: "Member of Pastor's family transferred to . . . . . ;" and enter the names on the Record of his new Charge with the note: "Member of Pastor's family transferred from ....."

V. Classes and Class Meetings.

¶ **57.** The design of the organization of Classes and the appointment of Leaders is,

§ 1. To establish a system of pastoral oversight that shall effectively reach every Member of the Church.

§ 2. To establish and keep up a meeting for social and religious worship, for instruction, encouragement, and admonition, that shall be a profitable means of grace to our people.

§ 3. To aid when desired, in carrying out the Financial Plan of the Church. ¶ 284.

¶ **58.** The primary object of distributing the Members of the Church into Classes is to secure the sub-pastoral oversight made necessary by our itinerant economy. In order to secure this oversight,

§ 1. Let the Classes, wherever practicable, be composed of not more than twenty persons, and let the Leader report at each Quarterly Conference the condition of his Class as follows:

1. Number of Members in his Class.
2. Number of Probationers.
3. Average attendance.
4. Number habitually absent.
5. Number of Class Meetings held.
6. Number who contribute to the support of the Church.
7. Number of visits made.
8. Number of heads of families in the Class, and how many of them observe family worship.
9. Number of Church papers taken by Class Members.
10. Miscellaneous matters.

§ 2. Let each Leader be careful to inquire how every Member of his Class prospers; not only how each person outwardly observes the Rules, but also how he grows in the knowledge and love of God.

§ 3. Let the Leaders converse with their Pastors frequently and freely.

¶ **59.** In order to render our Class Meetings interesting and profitable, let the Pastor, 1. Remove improper Leaders. 2. See that all the Leaders be of sound judgment and truly devoted to God.

¶ **60.** In the arrangement of Class Meetings two or more Classes may meet together, and be conducted according to such plan as shall be agreed upon by the Leaders in concurrence with the Pastor.

¶ **61.** Let care be observed that they do not fall into formality through the use of a uniform method. Let speaking be voluntary or the exercises conversational, the Leader taking such measures as may best assist in making the services fresh, spiritual, and of permanent religious profit.

¶ **62.** Let the Leaders be directed to such a course of reading and study as shall best qualify them for their work. Especially let such books be recommended as will tend to increase their knowledge of the Scriptures and make them familiar with those passages best adapted to Christian education. Whenever practicable let the Pastors examine the Leaders in the studies recommended. Appendix, ¶ 69.

CHAPTER II.

SPECIAL ADVICES.

I. Temperance.

¶ 63. Temperance, in its broader meaning, is distinctively a Christian virtue, enjoined in the Holy Scriptures. It implies a subordination of all the emotions, passions, and appetites to the control of reason and conscience. Dietetically, it means a wise use of suitable articles of food and drink, with entire abstinence from such as are known to be hurtful. Both science and human experience agree with the Holy Scriptures in condemning all alcoholic beverages as being neither useful nor safe. The business of manufacturing and of vending such liquors is also against the principles of morality, political economy, and the public welfare. We therefore regard voluntary total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as the duty of civil government. We heartily approve of all lawful and Christian efforts to save society from the manifold and grievous evils resulting from intemperance, and earnestly advise our people to cooperate in all measures which may seem to them wisely adapted to secure that end. We refer to our General Rule on this subject (¶ 30), and affectionately urge its strict observance by all

our Members. Finally, we are fully persuaded that, under God, hope for the ultimate success of the Temperance Reform rests chiefly upon the combined and sanctified influence of the Family, the Church, and the State.

II. Dress.

¶ **64.** Let all our people be exhorted to conform to the spirit of the apostolic precept, not to adorn themselves "with gold, or pearls, or costly array" (1 Tim. ii, 9).

III. Marriage.

¶ **65,** § 1. We do not prohibit our people from marrying persons who are not of our Church, provided such persons have the form, and are seeking the power, of godliness; but we are determined to discourage their marrying persons who do not come up to this description. Many of our Members have married *unawakened* persons. This has produced bad effects; they have been either hindered for life, or have turned back to perdition.

§ 2. To discourage such marriages, 1. Let every Minister publicly enforce the Apostle's caution, "Be ye not unequally yoked together with unbelievers" (2 Cor. vi, 14). 2. Let all be exhorted to take no step in so weighty a matter without advising with the more serious of their brethren.

§ 3. In general a woman ought not to marry without the consent of her parents. Yet there may be exceptions. For if, 1. A woman believe it to be her duty to marry; if, 2. Her parents absolutely refuse to let her marry any Christian: then she may, nay,

ought to marry without their consent. Yet even then a Methodist Minister ought not to be married to her.

IV. Divorce.

¶ **66.** No divorce, except for adultery, shall be regarded by the Church as lawful; and no Minister shall solemnize marriage in any case where there is a divorced wife or husband living; but this rule shall not be applied to the innocent party to a divorce for the cause of adultery, nor to divorced parties seeking to be reunited in marriage.

V. Slavery.

¶ **67.** We declare that we are as much as ever convinced of the great evil of Slavery. We believe that the buying, selling, or holding of human beings, to be used as chattels, is contrary to the laws of God and nature, and inconsistent with the Golden Rule, and with that Rule in our Discipline which requires all who desire to continue among us to "do no harm," and to "avoid evil of every kind." We therefore affectionately admonish all our Ministers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.

VI. Amusements.

¶ **68.** Improper amusements and excessive indulgence in innocent amusements are serious barriers to the beginning of the religious life and fruitful causes of spiritual decline. Some amusements in

common use are also positively demoralizing and furnish the first easy steps to the total loss of character. We therefore look with deep concern on the great increase of amusements and on the general prevalence of harmful amusements, and lift up a solemn note of warning and entreaty particularly against theater-going, dancing, and such games of chance as are frequently associated with gambling; all of which have been found to be antagonistic to vital piety, promotive of worldliness, and especially pernicious to youth. We affectionately admonish all our people to make their amusements the subject of careful thought and frequent prayer, to study the subject of amusements in the light of their tendencies; and to be scrupulously careful in this matter to set no injurious example. We adjure them to remember that the question for a Christian must often be, not whether a certain course of action is positively immoral, but whether it will dull the spiritual life and be an unwise example. We enjoin on all our Bishops, Presiding Elders, and Pastors to call attention to this subject with solemn urgency in our Annual and Quarterly Conferences and in all our pulpits; and on our Editors, Sunday School Officers, Epworth League Officers, and Class Leaders, to aid in abating the evils we deplore. We deem it our bounden duty to summon the whole Church to apply a thoughtful and instructed conscience to the choice of amusements, and not to leave them to accident or taste or passion; and we affectionately advise and beseech every Member of the Church absolutely to avoid "the taking such diversions as cannot be used in the name of the Lord Jesus."

CHAPTER III.

WORSHIP.

NOTE.—The Methodist Episcopal Church and the Methodist Episcopal Church, South, have established a Common Order of Worship as given below. Other Methodist bodies have been invited to join in the use of it. Appendix, ¶ 50.—EDITOR.

I. Order of Public Worship.

¶ **69,** § 1. Let all our services begin exactly at the time appointed; and let all our people kneel in silent prayer on entering the sanctuary.

[I. VOLUNTARY, instrumental or vocal.]*

II. SINGING from the COMMON HYMNAL, the People standing.

[III. The APOSTLES' CREED, recited by all, still standing.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.]

*Parts inclosed in brackets may be used or omitted.

IV. PRAYER, concluding with the LORD'S PRAYER, repeated audibly by all, both Minister and People kneeling.*

[V. ANTHEM, or VOLUNTARY.]

VI. LESSON from the OLD TESTAMENT, which may be read responsively, the People standing.†

[VII. The GLORIA PATRI.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen.]

VIII. LESSON from the NEW TESTAMENT.

IX. NOTICES, followed by COLLECTION; during or after which an Offertory may be rendered.

X. SINGING from the COMMON HYMNAL, the People standing.

XI. The SERMON.

XII. PRAYER, the People kneeling.‡

XIII. SINGING from the COMMON HYMNAL, the People standing.§

XIV. DOXOLOGY and the APOSTOLIC BENEDICTION. (2 Cor. xiii, 14.)

§ 2. At the service during which the Sacraments are administered any of the items of the preceding order may be omitted except singing, prayer, and the apostolic benediction.

§ 3. In administering the Sacraments, and in the Burial of the Dead, let our form of Ritual invariably be used.

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* Let all our people be exhorted to kneel in prayer, keeping their faces toward the minister.

† In the afternoon or evening the Lesson from the Old Testament may be omitted.

‡ The order of prayer and singing after sermon may be reversed.

§ An invitation to come to Christ, or to unite with the Church, should be given when this hymn is announced.

§ 4. Let the people be earnestly exhorted to take part in the public worship of God: first, in singing; secondly, in prayer, in the scriptural attitude of kneeling, by the repetition of the Lord's Prayer.

§ 5. Let the Society be met, wherever it is practicable, on the Sabbath day.

II. The Spirit and Truth of Singing.

¶ 70. To guard against formality in singing,

§ 1. Choose such hymns as are proper for the occasion, and do not sing too much at once; seldom more than four or five stanzas.

§ 2. Let the tune be suited to the sentiment, and do not suffer the people to sing too slowly.

§ 3. In every Congregation let due attention be given to the cultivation of sacred music.

§ 4. Should the Pastor desire it, let the Quarterly Conference appoint annually a Committee of three or more, of which Committee the Pastor shall be chairman, and they cooperating with him shall regulate all matters relating to this part of divine worship. The action of said Committee shall be in every respect subject to the control of the Quarterly Conference. ¶ 98, § 9.

§ 5. As singing is a part of divine worship in which all ought to unite, therefore exhort every person in the Congregation to sing, not one in ten only.

PART III.

THE CONFERENCES.

I. THE GENERAL CONFERENCE.
II. ANNUAL CONFERENCES.
III. LAY ELECTORAL CONFERENCES.
IV. MISSION CONFERENCES.
V. CENTRAL MISSION CONFERENCES.
VI. DISTRICT CONFERENCES.
VII. QUARTERLY CONFERENCES.

VIII. THE LEADERS AND STEWARDS' MEETING.
IX. THE OFFICIAL BOARD.

CHAPTER I.

THE GENERAL CONFERENCE.

The Composition, Organization, Powers, and Restrictions of the General Conference are set forth in the Constitution of the Church. Division III, ¶¶ 34-47.

CHAPTER II.

ANNUAL CONFERENCES.

¶ 71, § 1. There are now one hundred and thirty Annual Conferences, and these shall severally become bodies corporate, wherever practicable, under the authority of the laws of the States and Territories within whose bounds they are located.

§ 2. For the purpose of representation on the Book Committee and on the General Committees for Missions, for Church Extension, and for Freedmen's Aid and Southern Education, the Annual Conferences shall be grouped into as many General Conference Districts as the General Conference may from time to time direct.

¶ 72. All Members of an Annual Conference and those on Trial therein shall attend its sessions.

¶ 73. The Bishops shall appoint the times for holding the Annual Conferences; but they shall allow each Annual Conference to sit one week at least.

¶ 74. Each Annual Conference shall appoint the place of its own session; but should it become neces-

sary, from any unforeseen cause, to change the place of its session after it has been fixed by the Conference, the Pastor or Pastors in the place where the Conference was appointed to be held, and the Presiding Elder of the District, shall have power to make such change. But this authority shall not be exercised without first consulting the other Presiding Elders of the Conference so far as practicable.

¶ **75.** A Bishop shall preside in the Annual Conference. In case no Bishop is present, a Member of the Conference, appointed by the Bishop, shall preside. But if no appointment is made, or the person appointed does not attend, the Conference shall elect a President by ballot from among the Elders without debate.

¶ **76.** A record of the proceedings of each Annual Conference shall be kept by a Secretary chosen for the purpose, and shall be signed by the President and Secretary; and a copy of said record shall be sent to the General Conference. Journals not thus attested cannot be approved by the General Conference.

¶ **77.** The business of the Annual Conference is, to inquire:

1. Who have been Received by Transfer, and from what Conferences?
2. Who have been Readmitted?

NOTE.—Here enter date of Location and the Conference which granted it.

3. Who have been Received on Credentials, and from what Churches?
4. Who have been Received on Trial?
   (*a*) In studies of First Year.
   (*b*) In studies of Third Year. ¶ 165, § 2.

5. Who have been Continued on Trial?
   (*a*) In studies of First Year.
   (*b*) In studies of Second Year.
   (*c*) In studies of Third Year.
   (*d*) In studies of Fourth Year.
6. Who have been Discontinued?
7. Who have been Admitted into Full Membership?
   (*a*) Elected and ordained Deacons this year.
   (*b*) Elected and ordained Deacons previously.
8. What Members are in studies of Third Year?
   (*a*) Admitted into Full Membership this year.
   (*b*) Admitted into Full Membership previously.
9. What Members are in studies of Fourth Year?
10. What Members have completed the Conference Course of Study?
   (*a*) Elected and ordained Elders this year.
   (*b*) Elected and ordained Elders previously.
11. What others have been elected and ordained Deacons?
   (*a*) As Local Preachers. ¶ 165, § 1.
   (*b*) Under Missionary Rule. ¶ 165, § 4.
   (*c*) Under Seminary Rule. ¶ 165, § 2.
12. What others have been elected and ordained Elders?
   (*a*) As Local Deacons. ¶ 168, § 1.
   (*b*) Under Missionary Rule. ¶ 168, § 4.
   (*c*) Under Seminary Rule. ¶ 168, § 3.
13. Was the character of each Preacher examined?
14. Who have been Transferred, and to what Conferences?
15. Who have Died?

16. Who have been Located at their own request?

17. Who have been Located?

18. Who have Withdrawn?

19. Who have been permitted to Withdraw under Charges or Complaints?

20. Who have been Expelled?

21. What other Personal Notation should be made?

NOTE.—Here enter with adequate statement of facts the names: I. Of those whose Orders have been recognized without admission to the Annual Conference. II. Of those whose Credentials have been restored. III. Of those formerly expelled, but now restored by the action of a Judicial or a General Conference.

22. Who are the Supernumerary Preachers?

23. Who are the Superannuated Preachers?

24. Who are the Triers of Appeals?

25. What is the Statistical Report for this year?

NOTE.—For order of Statistical Report, see ¶ 84.

26. What is the aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?

27. What are the claims on the Conference Fund?

28. What has been received on these claims, and how has it been applied?

29. Where are the Preachers stationed?

30. Where shall the next Conference be held?

¶ **78.** An Annual Conference has power to hear complaint against its Members, and may try, reprove, suspend, deprive of Ministerial Office and Credentials, expel, or acquit any of them against whom charges may be preferred. ¶¶ 222-235.

¶ **79.** The Electing and, so far as it is practicable, the Ordaining of Elders and Deacons is to be done in the Annual Conference. ¶¶ 165-168.

¶ **80.** Each Annual Conference shall appoint an-

nually, for each of its Districts, a Board of Church Location and Erection, which shall consist of the Presiding Elder, who shall be Chairman, and not less than two nor more than five Ministers, and an equal number of Laymen. The duty of said Board shall be to prevent, as far as possible, the selection of improper sites, and to consider and determine all questions relating to the selection of new church locations which may be referred to it by the Presiding Elder or by the vote of any Quarterly Conference. The decision of said Board shall be final, unless overruled by the Annual Conference; and it shall also be made the duty of this Board, when requested by the Presiding Elder or the Quarterly Conference of the church undertaking the erection of a new edifice or the considerable remodeling of an existing one, to review carefully the necessities and conditions of the case, as well as the subscriptions and other assets toward the new enterprise, together with the plans and specifications, with a view of determining whether the same is feasible or not. The Board shall report its conclusions to the Presiding Elder and Quarterly Conference. Its decision in such instance shall be considered advisory.

¶ **81.** Each Annual Conference shall carefully observe the obligations laid upon it in the chapter on Missionary Work.

¶ **82.** In each Annual Conference, the Bishop presiding shall inquire whether the disciplinary plan for the support of our benevolent causes is carried out in every District and Pastoral Charge: and of each Presiding Elder, whether he has urged in the Quarterly Conference the collection in full for all the benevolent causes.

¶ **83.** That the Statistics may be accurately reported and the Benevolent Collections duly accounted for, let the following Rules be observed:

§ 1. Each Annual Conference shall appoint a Statistical Secretary and a Conference Treasurer, whose names and addresses shall be printed in the General Minutes at the head of its Statistical Tables.

§ 2. On the first day of the Conference session, each Pastor shall present his Statistical and Financial Reports correctly and plainly written, all collections and other moneys being reported in dollars only, without fractions thereof.

§ 3. In connection with his report of the amount collected for each of our benevolent causes, the Pastor shall deliver to the Conference Treasurer either the money thus raised or a satisfactory voucher for the same; and the credit given to his Charge shall exactly correspond with the money and vouchers thus delivered.

§ 4. At the opening of the second day's session the Bishop presiding shall call upon the Statistical Secretary and the Conference Treasurer respectively to read the names of all Charges from which reports have not been received, or from which incorrect or defective reports have been made. This call shall be made at the beginning of each day's session until correct reports have been received from every Charge.

§ 5. In case any Charge fails to make a report the Statistical Secretary shall fill up the blanks from the report of the preceding year, omitting the collections; and he shall indicate such filling up by putting the figures in brackets.

§ 6. When the name of a Charge has been changed

the Statistical Secretary shall cause the former name to be printed in a parenthesis under the present one.

§ 7. The Statistical Secretary and the Conference Treasurer shall compare the reports of collections made for the Statistical Tables with the accounts of money and vouchers received by the Treasurer, so that discrepancies, if any shall be found, may be corrected before publication.

§ 8. The Conference Treasurer shall receive and account for such other moneys, additional to the regular benevolent collections, as the Conference may direct; and a Committee, appointed by the Conference, shall audit his accounts.

§ 9. The Publishing Agents shall provide, 1. Statistical Blanks for the Pastor and the Statistical Secretary; 2. Blank "Financial Report" for each Pastor, with suitable "Envelopes" also printed in blank; 3. Blanks for the Treasurer's Accounts.

§ 10. When the provisions of § 3 shall have been complied with, the Conference Treasurer shall return the "Financial Report" to the Pastor with the word "Credited" either written or stamped over the Treasurer's signature as a voucher for the Quarterly Conference of the contributing Charge.

¶ 84. The Statistical Report to the Conference shall be in the following form:

NOTE 1.—Statistics Nos. I and IV and a summary of No. III must be published in the General Minutes.

NOTE 2.—The several Annual Conferences are required *invariably* to publish Statistics Nos. I, III, and IV in their own Minutes. The publication of Statistics No. II is optional with the respective Conferences.

NOTE 3.—The Statistical Secretaries of Conferences and Missions, as soon as practicable after the Annual Meeting, shall forward Statistics Nos. I, III, and IV to the Publishing Agents at New York, and No. II to the Secretary of the Sunday School Union.

Statistics No. I.—Church Membership, etc.

CHURCH MEMBERSHIP.

Number of Probationers.
Number of Full Members.
Number of Local Preachers.
Number of Deaths.

BAPTISMS

Number of Children.
Number of Adults.

SUNDAY SCHOOLS.

Number of Schools.
Number of Officers and Teachers.
Number of Scholars.

CHURCH PROPERTY.

Number of Churches.
Probable Value.
Number of Parsonages.
Probable Value.
Amount paid on Building and Improvements.
Amount paid on old Indebtedness.
Present Indebtedness.

Statistics No. II.—Sunday Schools.

Number of Schools.
Number of Officers and Teachers.
Number of Scholars of all grades.
Average Attendance.
Number of Members in the Home Department.
Number of Officers and Teachers who are Church Members or Probationers.
Number of Scholars (whether attendants or mem-

bers in the Home Department) who are Church Members or Probationers.

Number of Members of the Sunday School Converted during the year.

Current Expenses.

Statistics No. III.—Church Expenses.

NOTE 1.—The General Conference has ordered that in reporting the amount raised in each Pastoral Charge for "Ministerial Support" the amount reported shall include the several sums raised for the support of the Pastor, for the support of the Presiding Elder, and for the support of the Bishops; and shall also include rent paid for a House for the Pastor; and in case the Pastor occupies a Parsonage, then it shall include, instead of rent paid, a sum equal to a fair rental value of the said Parsonage. Missionary appropriations are not to be included.

NOTE 2.—Any Conference desiring to do so may use separate columns, in Statistics No. III, for House Rent and Traveling Expenses.

SUPPORT OF PASTOR.

Claims:
- Salary.
- House Rent.
- Total.

Receipts:
- Salary.
- House Rent.
- Total.
- Deficiencies.

SUPPORT OF PRESIDING ELDERS.

Amount Apportioned.
Amount Paid.

SUPPORT OF BISHOPS.

Amount Apportioned.
Amount Paid.
Total Support Paid as above.

CONFERENCE CLAIMANTS.

Received from Collections.
Received from other sources.
Total Receipts.

CURRENT EXPENSES.

Church:
Sexton, Fuel, Light, etc.
Sunday School:
Lesson Leaves, Books, etc.
Total.

Statistics No. IV.—Benevolent Collections.

Missionary Society:
a. Church.
b. Sunday School.
c. Special Gifts.
Church Extension.
Sunday School Union:
a. Church.
b. Sunday School
Tract Society.
Freedmen's Aid and Southern Education Society.
Education:
a. Public Educational Collection.
b. Children's Fund.
American Bible Society.
Woman's Foreign Missionary Society.
Woman's Home Missionary Society:
a. Cash.
b. Supplies.
Total Disciplinary Collections.
Other Benevolent Collections.
Total Benevolent Collections.
General Conference Expenses.

NOTE.—Applications for blanks are to be made to Methodist Book Concern, New York, by the Secretary of each Conference, for distribution among the Pastors. Orders for the Spring Conferences should be made by October 1, and will then be filled by December 1. Orders for the Fall Conferences should be made by March 1, and will then be filled by June 1. Applications must state the name of Conference, number of Districts, number of Charges, and how many of the Districts have over forty Charges.

CHAPTER III.

LAY ELECTORAL CONFERENCES.

The Composition, Organization, and Powers of the Lay Electoral Conference are set forth in the Constitution of the Church. Division III, Part II, Article III, ¶ 39.

Election of Delegates.

¶ 85. The first Quarterly Conference of each Charge for the Conference year, within which a Lay Electoral Conference is to be convened, shall appoint one Judge of Election and two Tellers, who shall constitute the Election Board of the Charge; provided the said Charge be composed of but one Church. The Election Board shall fix the time and place for the holding of an election for one Lay Delegate to the Lay Electoral Conference, and one Reserve Delegate, in accordance with the provisions of Division III of the Constitution of the Church. It shall see that suitable public notice of the time and place of the election shall be given, public announcement of the same being made at least two regular preaching services, on different days, within one month immediately preceding the election. It shall take charge of the election, receive and count the ballots, declare the results, and give to the persons receiving the highest number of votes for each place certificates of their election. In every Charge which consists of more than one Church, or Society, the

Quarterly Conference shall appoint a Judge of Election and two Tellers for each of such Churches, or Societies, and each of such Boards shall proceed as is above provided for the Election Board of a single Church. The Judges of Election in such cases shall constitute a Returning Board for the Charge, and shall meet as soon as convenient after the elections shall have been held, shall canvass the returns, declare the result, and issue certificates of election as Delegate and Reserve Delegate to the persons receiving the highest number of votes. The officers issuing the certificate shall certify the result of the ballot without delay to the Secretary of the preceding Lay Electoral Conference or any other person designated by said Conference to prepare the roll of the ensuing Lay Electoral Conference. Said certificate shall contain the name of the Delegate and Reserve elected, and the post office of each and name of the Pastoral Charge.

CHAPTER IV.

MISSION CONFERENCES.

¶ 86, § 1. Any Mission established under the provisions of the Discipline (¶¶ 355, 356) may be constituted a Mission Conference by the General Conference.

§ 2. A Mission Conference is authorized to exercise the powers of an Annual Conference (¶¶ 71-84), subject to the approval of the Presiding Bishop, and its Members shall share *pro rata* in the proceeds of the Book Concern with Members of the Annual Conferences, but shall not elect Delegates to the General Conference nor vote on Constitutional changes.

§ 3. The Bishop having Episcopal supervision of a Mission Conference may appoint a Superintendent, who may also be the Presiding Elder of a District where there are two or more Districts. It shall be the duty of the Superintendent to take the general supervision of the Conference, and yet not so as to interfere with the duties of the Presiding Elders, and to represent the state of the work and its needs to the Bishop having charge, and to the Corresponding Secretaries of the Missionary Society.

§ 4. If there is no Bishop present at an Annual Session of a Mission Conference the Superintendent shall preside; but if there is no Superintendent present the presidency shall be determined as in an Annual Conference. ¶ 75.

§ 5. Each Mission Conference at its Annual Session shall appoint a Standing Committee, whose duty it shall be, with the concurrence of the President of the Conference, to make an estimate of the amount necessary for the support of each Pastoral Charge, in full, or supplementary to the amount raised by the Charge thus aided; such estimates shall be subject to modification by the Board of Managers of the Missionary Society, and in the aggregate shall not exceed the amount appropriated by the General Missionary Committee; and the amount to be expended in a Mission Conference shall be paid in quarterly installments to the Superintendent, or to the Presiding Elders where there is no Superintendent.

§ 6. Any Charge within a Mission Conference may receive aid from the Missionary Society without having been designated in the estimates made by the Conference at its Annual Meeting.

CHAPTER V.

CENTRAL MISSION CONFERENCES.

¶ **87.** When in any of our foreign Mission fields there is more than one Annual Conference or Mission, it shall be lawful, by order of the General Conference, to organize a Central Conference, to be composed either of all the Members of those Annual Conferences or Missions, or of Delegates from the same, elected according to such ratio as may be agreed upon between the constituent parties, who may also provide for the admission of Laymen to such Conference, the number of Lay Delegates not to exceed that of the Clerical Delegates.

§ 1. The first meeting of the Central Conference shall be called by the Bishop in charge, at such time and place as he may select, to which all the Members of the Conferences and Missions concerned shall be invited, and at which a ratio of representation shall be fixed by the Conference. The time and place of future meetings shall be determined by the Conference; *provided*, that it shall meet at least once in four years.

§ 2. A Bishop, if present, shall preside over the Conference; but in his absence the Conference shall elect a President from among its own members.

§ 3. This Conference may take under its supervision the educational, publishing, and such other connectional interests and work as may be committed to it by the Annual Conferences and Missions; but

never in contravention of the Book of Discipline, or the orders of the General Conference; and it shall have no authority to involve the Missionary Society in any financial responsibility, nor to hold or control the property of the Society without the official permission of said Society.

§ 4. In the Central Conference the right shall be reserved to vote by Conferences or Missions whenever the Delegations from one third of the several Conferences or Missions represented shall so demand. In such cases the concurrent vote of the Delegations from two thirds of all the Conferences and Missions present and voting shall be necessary to complete an action.

§ 5. A Central Conference may fix the boundaries of the Annual Conferences within its bounds, proposals for changes being first submitted to the Annual Conferences concerned as prescribed in ¶¶ 435-437; *provided*, however, that the number of Annual Conferences which may be organized within the bounds of a Central Conference shall first have been determined by the General Conference; and *provided*, further, that no Conference shall be organized with less than twenty-five members.

§ 6. When a Central Conference has been duly organized the organization shall not be discontinued except by order or consent of the General Conference.

§ 7. The Journal of the proceedings of this Central Conference, duly signed by the President and Secretary, shall be sent to the General Conference for its consideration.

CHAPTER VI.

DISTRICT CONFERENCES.

¶ **88.** The District Conference shall be composed of the Traveling Ministers, the Local Preachers, the Exhorters, and the District Stewards within the District, together with one Sunday School Superintendent, one President of an Epworth League Chapter, one President of a Ladies' Aid Society, and one Class Leader from each Pastoral Charge in the District. But if there shall be more than one Sunday School Superintendent or League President or President of a Ladies' Aid Society in any Charge, then the Quarterly Conference shall designate one of each for this service, and it shall also select the Class Leader.

¶ **89.** The District Conference shall meet once or twice each year as it may determine. The Presiding Elder shall designate the time and place for the first meeting after the adoption of this plan by the District; but the District Conference shall at each meeting determine the place for its next meeting, the time to be fixed by the Presiding Elder.

¶ **90.** If a Bishop be present at the District Conference, he shall preside. In the absence of a Bishop the Presiding Elder shall preside. If neither be present, the District Conference shall choose its own President by ballot from among the Traveling Elders.

¶ **91.** A record of the proceedings of each District Conference shall be kept by a Secretary chosen for the purpose, and a copy of said record shall be sent to the ensuing Annual Conference.

¶ **92.** The regular business of the District Conference shall be:

§ 1. To take the general oversight of all the temporal and spiritual affairs of the District, subject to the provisions of the Discipline.

§ 2. To take cognizance of all the Local Preachers and Exhorters in the District, as provided in ¶¶ 196-204, and to arrange a Plan of Appointments for each until the next District Conference.

§ 3. To inquire whether all the collections for the benevolent institutions of the Church, as recognized by the Discipline, are properly attended to in all the Pastoral Charges, and to adopt suitable measures for promoting their success.

§ 4. To inquire into the condition of the Sunday Schools in the District, and to adopt suitable measures for insuring their success.

§ 5. To inquire into the condition of the Epworth League Chapters in the District, and to adopt suitable measures for insuring their success.

§ 6. To inquire into the condition of the Ladies' Aid Societies in the District, and to adopt suitable measures for insuring their success.

§ 7. To inquire respecting opportunities for Missionary and Church Extension enterprises within the District, and to take measures for the occupation of any neglected portion of its territory by Mission Sunday Schools, and by appointments for Public Worship.

§ 8. To provide for appropriate religious and literary exercises during the session, for the mutual benefit of those in attendance.

¶ **93.** The order of business for the District Conference shall be:

1. To inquire what members of the District Conference are present.

2. To appoint Committees on the
   1. Examination of candidates for License to Preach.
   2. Examination of Local Preachers in each of the four years of the Course of Study.
   3. Examination of candidates for Reception on Trial in the Annual Conference.
   4. Examination of candidates for Orders.
   5. Home Mission work.
   6. Appointments of Local Preachers and Exhorters.
   7. Apportionment to each Charge of the amounts to be raised for benevolent causes.
   8. Program of religious and literary exercises for the next meeting.
   9. Miscellaneous matters.

3. To receive Reports:
   1. From the Presiding Elder, as to the condition of the work under his charge, and his own work as Presiding Elder.
   2. From each Pastor, as to the religious condition of his Charge, his pastoral labors, the benevolent collections, and the circulation of our Church periodicals and books.
   3. From each Local Preacher, according to the form prescribed in ¶ 200.
   4. From each Exhorter, including a statement of the Prayer Meetings he has held, and other work done, especially in destitute places and among the sick and the poor. ¶ 204.

5. From each District Steward, as to the temporal affairs of the Charge he represents.
6. From each Superintendent, as to the condition of the Sunday Schools of the Charge he represents.
7. From each President of an Epworth League Chapter, as to the condition of the Chapters of the Charge he represents.
8. From each President of a Ladies' Aid Society, as to the condition of the Societies of the Charge she represents.
9. From each Class Leader, as to the condition of the Classes of the Charge he represents.
10. From each Committee.

4. To inquire concerning Local Preachers:
   1. Are there any Charges or Complaints?
   2. Who shall have their Licenses renewed?
   3. Who shall be Licensed to Preach?
   4. Who shall be recommended for Ordination?
   5. Who shall be recommended for Recognition of Orders?
   6. Who shall be recommended for Reception on Trial in the Annual Conference?
   7. What work is assigned to each Local Preacher?
5. To inquire concerning Exhorters:
   1. Who shall have their Licenses renewed?
   2. What work is assigned to each Exhorter?
6. To fix the seat of the next District Conference.
7. To transact other appropriate business.

¶ **94.** The order of business may be varied, and the business interspersed with such literary and religious exercises as the Conference may direct.

¶ 95. The provisions for District Conferences shall be of force and binding only in those Districts in which the Quarterly Conferences of a majority of the Circuits and Stations shall have approved the same by asking the Presiding Elder to convene a District Conference, as herein provided. A District Conference may be discontinued by a vote of a majority of the members present at any regular session, notice thereof having been given at a previous session, and with the concurrence of a majority of the Quarterly Conferences in the District. In those Districts in which District Conferences shall be held the powers given to the District Conferences shall not be exercised by the Quarterly Conferences. In all other cases the powers of the Quarterly Conferences shall remain as hereinafter provided.

CHAPTER VII.

QUARTERLY CONFERENCES.

¶ 96. The Quarterly Conference shall be composed of all the Traveling Ministers, Local Preachers, Exhorters, Stewards, and Class Leaders within the Charge, together with the Trustees of the Churches, the first Superintendents of the Sunday Schools, the Presidents of the Epworth League Chapters, the Superintendents of the Junior Leagues, and the Presidents of the Ladies' Aid Societies within the Charge; *provided*, that said Class Leaders, Trustees, Superintendents, and Presidents are Members of our Church in the Charge, and approved by the Quarterly Conference for membership therein. ¶ 98, §§ 3, 5, 6, 7.

¶ 97, § 1. The Presiding Elder shall preside in the

Quarterly Conference; or, he may appoint a Traveling Elder to preside; but in the absence of the Presiding Elder, and of the Traveling Elder so appointed, the Pastor shall preside.

§ 2. The Quarterly Conference shall appoint a Secretary, who shall take minutes of the proceedings thereof, and transmit them to the Recording Steward.

¶ **98.** The regular business of the Quarterly Conference is:

§ 1. To hear complaints, and to receive and try Charges and Appeals, as directed in ¶¶ 236-243.

§ 2. To take cognizance of all Local Preachers and Exhorters in the Circuit or Station, as provided in ¶¶ 196-204.

§ 3. To receive the Annual Report of the Trustees; to elect Trustees where the laws of the State permit; and, at its discretion, to approve for membership in the Quarterly Conference Trustees who are Members of the Church within the Charge, but who were elected otherwise than by the Quarterly Conference. ¶¶ 299-304.

§ 4. To elect Stewards for the Charge, and to elect one of these a District Steward, and one a Recording Steward. ¶¶ 276-281.

§ 5. To have oversight of all the Sunday Schools within the bounds of the Circuit or Station, and to inquire into the condition of each; to confirm or reject Sunday School Superintendents nominated by the Sunday School Board; at its discretion, to approve for membership in the Quarterly Conference Superintendents who are Members of the Church within the Charge; and to remove any Superintendent who may prove unworthy or inefficient. ¶¶ 343-349.

§ 6. To have general oversight of the Epworth League Chapters and other organizations of young people; to confirm or reject Presidents of the Epworth League elected by the Chapters and Junior League Superintendents nominated by the Pastor; at its discretion, to approve for membership in the Quarterly Conference Presidents and Junior League Superintendents who are Members of the Church within the Charge; and to remove any President or Junior League Superintendent who may prove unworthy or inefficient. ¶¶ 339-342.

§ 7. To have general oversight of Ladies' Aid Societies and other organizations of similar designation and purpose; to confirm or reject Presidents elected by these Societies; at its discretion, to approve for membership in the Quarterly Conference Presidents who are Members of the Church within the Charge; and to remove any President who may prove unworthy or inefficient. ¶ 350.

§ 8. To observe carefully all the obligations laid by the Discipline upon the Quarterly Conference in reference to the support of the Ministry and of our benevolent causes.

§ 9. To appoint at the Fourth Quarterly Conference Committees for the ensuing Conference year on (1) Missions. ¶¶ 366-374. (2) On Church Extension. ¶¶ 401, 402. (3) On Sunday Schools. ¶¶ 348, 349. (4) On Tracts. ¶ 433. (5) On Temperance. ¶ 193, § 19. (6) On Education. ¶ 338. (7) On Freedmen's Aid and Southern Education Society. ¶¶ 407, 408. (8) On Church Records, ¶ 100. (9) On Parsonages and Furniture. ¶ 321. (10) On Church Music. ¶ 70, § 4. (11) On Estimating the Pastors'

Salaries. ¶ 291. (12) On Estimating the amount necessary for Conference Claimants. ¶ 294.

¶ 99. The Order of Business in the Quarterly Conference, after the Roll of Members has been called and a Secretary appointed, shall be to inquire:

NOTE.—Questions, or items under questions, marked thus [-**1**-] are to be considered at the first Quarterly Conference; those marked [-**1, 2, 3**-] at the first, second, and third Quarterly Conferences; those marked [**4**] at the fourth Quarterly Conference; all other questions and items at each Quarterly Conference.

1. What Trustees are approved as members of the Quarterly Conference? ¶ 98, § 3.
2. What Class Leaders are approved as members of the Quarterly Conference? ¶ 96.
3. Who are confirmed—
    1. As Sunday School Superintendents? ¶ 98, § 5.
    2. As Presidents of Epworth Leagues? ¶ 98, § 6.
    3. As Superintendents of Junior Leagues? ¶ 98, § 6.
    4. As Presidents of Ladies' Aid Societies? ¶ 98, § 7.
4. Who are approved as members of the Quarterly Conference?
    1. As Superintendents of Sunday Schools. ¶ 98, § 5.
    2. As Presidents of Epworth Leagues. ¶ 98, § 6.
    3. As Superintendents of Junior Leagues. ¶ 98, § 6.
    4. As Presidents of Ladies' Aid Societies. ¶ 98, § 7.
5. Are there any formulated Complaints?

6. Are there any Appeals to this Conference?

7. [-1-] What is the complete Record of Ministerial Support for the past year?

1. Paid to Pastor.
2. Paid to Assistant.
3. Paid to Presiding Elder.
4. Paid to Episcopal Fund.
5. Paid to Conference Claimants.

8. Are there any Reports?

1. From the Pastor. ¶ 193, § 28.
2. From the Local Preachers. ¶ 200.
3. From the Exhorters. ¶ 204.
4. From the Sunday School Superintendents. ¶ 347, § 5.
5. From the Presidents of Epworth League Chapters. ¶ 342.
6. From the Superintendents of the Junior League.
7. From the Presidents of Ladies' Aid Societies. ¶ 350.
8. From the Class Leaders. ¶ 58.
9. [-4-] From the Trustees. ¶ 305.
10. [-4-] From the Official Board. ¶ 102.
11. From Committees. ¶ 98, § 9.

9. [-1-] What amounts have been estimated for, and apportioned to, this Charge this year for the support of the Ministry?

1. For Pastor.
2. For Assistant.
3. For Presiding Elder.
4. For Episcopal Fund.
5. For Conference Claimants.
6. For Rent.
7. For Traveling and Moving Expenses.

10. What is the Financial Plan adopted by the Stewards? ¶ 284.

11. Have the directions of the Discipline for raising supplies for the support of the Ministry been carried out? ¶¶ 282-294.

12. What amounts have been received this quarter for the support of the Ministry, and how have they been applied?

Received:

1. For Pastors and Presiding Elder.
2. For Episcopal Fund.
3. For Rent.
4. For Traveling and Moving Expenses.
5. [-4-] For Conference Claimants.

Applied:

1. To Pastor.
2. To Assistant.
3. To Presiding Elder.
4. To Episcopal Fund.
5. To Rent.
6. To Traveling and Moving Expenses.
7. [-4-] To Conference Claimants.

13. [-1-] What amounts have been apportioned to this Charge this year for benevolent causes?

1. For Missions.
2. For Board of Church Extension.
3. For Freedmen's Aid and Southern Education Society.
4. For Education.
5. For Sunday School Union.
6. For Tract Society.
7. For Other Purposes.

14. [-4-] What amounts have been asked and received for benevolent causes this year?

1. For Missions: *a.* From Church and Congregation; *b.* From Sunday School; *c.* From Special Gifts.
2. For Board of Church Extension.
3. For Freedmen's Aid and Southern Education Society.
4. For Education: *a.* Public Educational Collection; *b.* Children's Fund.
5. For Sunday School Union: *a.* From Church; *b.* From Sunday School.
6. For Tract Society.
7. For American Bible Society.
8. For Woman's Foreign Missionary Society.
9. For Woman's Home Missionary Society: *a.* Cash; *b.* Supplies.
10. For Other Purposes.

15. *a.* Are the Sunday Schools organized into Missionary Societies? ¶ 374. *b.* Are they furnished with the publications authorized by our Church?

16. Have the Rules respecting the Instruction of Children been observed? ¶¶ 53, 349.

17. Who are licensed to preach, or recommended to the District Conference for License to preach? ¶ 197.

18. [-4-] Was the Character of each Local Preacher, Exhorter, and Deaconess examined? ¶¶ 197, 204, 209.

19. [-4-] What Local Preachers and Exhorters have had their Licenses renewed, or have been recommended to the District Conference for renewal of License? ¶ 197.

20. [-4-] What Local Preachers are recommended for Orders? ¶ 197.

21. [-4-] What Local Preachers are recommended for the Recognition of Orders? ¶ 197. ¶ 154, § 2.

22. [-**4**-] What Local Preachers are recommended for Reception on Trial in the Annual Conference? ¶ 197.

23. [-**1, 2, 3**-] Is any change desired in the Board of Stewards? ¶ 281.

24. [-**4**-] Who shall be the Stewards for the ensuing Conference year? ¶¶ 276-278.

25. [-**4**-] Who shall be the Recording Steward? ¶ 276.

26. [-**4**-] Who shall be the District Steward? ¶ 276.

27. [-**4**-] Who are the Trustees of Church and Parsonage property? ¶¶ 299-303.

28. [-**4**-] What Committees are appointed for the ensuing Conference year? ¶ 98.

29. [-**4**-] Have the General Rules been read this year? ¶ 193, § 4.

30. [-**4**-] Have the questions prescribed in ¶ 338, § 2, been asked and answered?

31. [-**4**-] Has the Pastor made a Visiting List, or Plan of his Charge, as required by the Discipline? ¶ 193, § 30.

32. Are the Church Records properly kept? ¶ 100.

33. Have the Records of the Official Board been received and approved? ¶ 102.

34. Is the Church and Parsonage property insured? ¶ 190, § 9.

35. Where shall the next Quarterly Conference be held?

36. Is there any other Business?

¶ **100.** It shall be the duty of the Committee on Church Records to see that the Records of Membership, of the Leaders and Stewards' Meeting, of the Official Board, of the Sunday School Board, of the Board of Trustees, and of the Quarterly Conference

are properly kept; and when any of these books are filled up, or are no longer in use, they shall be deposited with the Recording Steward for preservation.

CHAPTER VIII.

THE LEADERS AND STEWARDS' MEETING.

¶ **101.** The Pastor shall, as often as practicable, hold a meeting of all the Leaders and Stewards of the Charge, to be denominated the Leaders and Stewards' Meeting, in order to inquire, 1. Are there any sick? 2. Are there any requiring temporal relief? 3. Are there any who walk disorderly and will not be reproved? 4. Are there any who willfully neglect the means of grace? 5. Are any changes to be made in the classes? 6. Are there any Probationers to be recommended for admission into Full Membership? 7. Are there any to be recommended for License to exhort or preach? 8. What amount has been received for the support of the Pastor or Pastors? 9. Is there any miscellaneous business?

CHAPTER IX.

THE OFFICIAL BOARD.

¶ **102.** The Quarterly Conference of any Charge may organize and continue during its pleasure an Official Board, to be composed of all the members of the Quarterly Conference. In the case of circuits the Quarterly Conference may organize, and continue during its pleasure, Official Boards for the several

appointments of the Charge, such Official Boards to be composed of the members of the Quarterly Conference attached to the respective appointments. The Official Board may hold its meetings at such times as it may determine, and shall be presided over by the Pastor, or, in his absence, by a chairman elected by the meeting. When so organized the Official Board may discharge such duties as the Quarterly Conference may from time to time direct, including those of the Leaders and Stewards' Meeting. The Board shall keep a record of its proceedings, and send the same to the fourth Quarterly Conference for approval.

PART IV.

THE MINISTRY.

I. QUALIFICATIONS AND WORK.
II. MINISTERS AND THE ANNUAL CONFERENCE.
III. DEACONS.
IV. ELDERS.
V. BISHOPS.
VI. MISSIONARY BISHOPS.
VII. PRESIDING ELDERS.
VIII. PASTORS.
IX. SUPERNUMERARY AND SUPERANNUATED MINISTERS.

CHAPTER I.

QUALIFICATIONS AND WORK.

I. The Call to Preach.

¶ 103. In order that we may try those persons who profess to be moved by the Holy Ghost to preach, let the following questions be asked, namely:

§ 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?

§ 2. Have they gifts, as well as grace, for the work? Have they, in some tolerable degree, a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Has God given them any degree of utterance? Do they speak justly, readily, clearly?

§ 3. Have any been truly convinced of sin and converted to God, and are believers edified, by their preaching?

As long as these marks concur in anyone, we believe he is called of God to preach. These we receive as sufficient proof that he is moved by the Holy Ghost.

II. Rules for a Preacher's Conduct.

¶ 104. *Rule* 1. Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away

time; neither spend any more time at any place than is strictly necessary.

¶ **105.** *Rule* 2. Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting, and foolish talking.

¶ **106.** *Rule* 3. Converse sparingly, and conduct yourself prudently with women (1 Tim. v, 2).

¶ **107.** *Rule* 4. Believe evil of no one without good evidence; unless you see it done take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

¶ **108.** *Rule* 5. Speak evil of no one, because your word, especially, would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.

¶ **109.** *Rule* 6. Tell everyone under your care what you think wrong in his conduct and temper, and that lovingly and plainly, as soon as may be; else it will fester in your heart. Make all haste to cast the fire out of your bosom.

¶ **110.** *Rule* 7. Avoid all affectation. A Preacher of the Gospel is the servant of all.

¶ **111.** *Rule* 8. Be ashamed of nothing but sin.

¶ **112.** *Rule* 9. Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience' sake.

¶ **113.** *Rule* 10. You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those that want you, but to those that want you most.

Observe! it is not your business only to preach so many times, and to take care of this or that Society,

but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord. And remember! a Methodist Preacher is to mind every point, great and small, in the Methodist Discipline! Therefore you will need to exercise all the sense and grace you have.

¶ **114.** *Rule* 11. Act in all things not according to your own will, but as a son in the Gospel. As such, it is your duty to employ your time in the manner in which we direct: in preaching, and visiting from house to house; in reading, meditation, and prayer. Above all, if you labor with us in the Lord's vineyard, it is needful you should do that part of the work which we advise, at those times and places which we judge most for His glory.

¶ **115.** Smaller advices which might be of use to us are perhaps these: 1. Be sure never to disappoint a congregation. 2. Begin at the time appointed. 3. Let your whole deportment be serious, weighty, and solemn. 4. Always suit your subject to your audience. 5. Choose the plainest text you can. 6. Take care not to ramble, but keep to your text, and make out what you take in hand. 7. Take care of anything awkward or affected, either in your gesture, phrase, or pronunciation. 8. Do not usually pray *extempore* above eight or ten minutes (at most) without intermission. 9. Frequently read and enlarge upon a portion of Scripture; and let young Preachers often exhort without taking a text. 10. Always avail yourself of the great festivals by preaching on the occasion.

III. Spiritual Qualifications.

¶ **116.** The duty of a Preacher is: 1. To preach. 2. To meet the Societies and Classes. 3. To visit the sick.

¶ **117.** A Preacher shall be qualified for his charge by walking closely with God, and having his work greatly at heart, and by understanding and loving discipline, ours in particular.

¶ **118.** We do not sufficiently watch over each other. Should we not frequently ask each other, Do you walk closely with God? Have you now fellowship with the Father and the Son? At what hour do you rise? Do you punctually observe the morning and evening hours of retirement? Do you spend the day in the manner which the Conference advises? Do you converse seriously, usefully, and closely? To be more particular: Do you use all the means of grace yourself, and enforce the use of them on all other persons?

¶ **119.** The means of grace are either Instituted or Prudential.

¶ **120.** The Instituted are:

§ 1. *Prayer:* private, family, and public; consisting of deprecation, petition, intercession, and thanksgiving. Do you use each of these? Do you forecast daily, wherever you are, to secure time for private devotion? Do you practice it everywhere? Do you ask everywhere, Have you family prayer? Do you ask individuals, Do you use private prayer every morning and evening in particular?

§ 2. *Searching the Scriptures:* 1. Reading: constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with

prayer before and after; fruitfully, immediately practicing what you learn there. 2. Meditating: at set times; by rule. 3. Hearing: at every opportunity; with prayer before, at, after. Have you a Bible always about you?

§ 3. *The Lord's Supper:* Do you use this at every opportunity? With solemn prayer before? With earnest and deliberate self-devotion?

§ 4. *Fasting:* Do you use as much abstinence and fasting every week as your health, strength, and labor will permit?

§ 5. *Christian conference:* Are you convinced how important and how difficult it is to order your conversation aright? Is it always in grace? Seasoned with salt? Meet to minister grace to the hearers? Do you not converse too long at a time? Is not an hour commonly enough? Would it not be well always to have a determined end in view? And to pray before and after it?

¶ **121.** PRUDENTIAL means we may use either as Christians, as Methodists, or as Preachers.

§ 1. *As Christians:* What particular rules have you in order to grow in grace? What arts of holy living?

§ 2. *As Methodists:* Do you ever miss your Class?

§ 3. *As Preachers:* Have you thoroughly considered your duty? And do you make a conscience of executing every part of it? Do you meet every Society and their Leaders?

¶ **122.** These means may be used without fruit. But there are some means which cannot, namely: watching, denying ourselves, taking up our cross, exercise of the presence of God.

§ 1. Do you steadily watch against the world? Yourself? Your besetting sin?

§ 2. Do you deny yourself every useless pleasure of sense? imagination? honor? Are you temperate in all things? For instance, 1. Do you use only that kind and that degree of food which is best both for body and soul? Do you see the necessity of this? Do you eat no more at each meal than is necessary? Are you not heavy or drowsy after dinner? 2. Do you use only that kind and that degree of drink which is best both for your body and soul? Do you choose and use water for your common drink, and only take wine medicinally or sacramentally?

§ 3. Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby?

§ 4. Do you endeavor to set God always before you? To see his eye continually fixed upon you?

¶ **123.** Never can you use these means but a blessing will ensue. And the more you use them the more you will grow in grace.

IV. The Profitable Use of Time.

¶ **124.** As a general method of employing our time we advise you, 1. As often as possible to rise at four. 2. From four to five in the morning and from five to six in the evening to meditate, pray, and read the Scriptures with notes, and the closely practical parts of what Mr. Wesley has published. 3. From six in the morning till twelve, wherever it is practicable, let the time be spent in appropriate reading, study, and private devotion.

¶ **125.** Other reasons may concur, but the chief reason that the people under our care are not better is because we are not more knowing and more holy.

¶ **126.** And we are not more knowing because we are idle. We forget our first rule: "Be diligent. Never be unemployed. Never be triflingly employed. Neither spend any more time at any place than is strictly necessary." We fear there is altogether a fault in this matter, and that few of us are clear. Which of us spend as many hours a day in God's work as we did formerly in man's work? We talk—talk—or read what comes next to hand. We must, absolutely must, cure this evil, or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in the four and twenty. "But I have no taste for reading." Contract a taste for it by use, or return to your former employment. "But I have no books." Be diligent to spread the books, and you will have the use of them.

V. The Necessity of Union among Ourselves.

¶ **127.** Let us be deeply sensible (from what we have known) of the evil of a division in principle, spirit, or practice, and the dreadful consequences to ourselves and others. If we are united, what can stand before us? If we divide, we shall destroy ourselves, the work of God, and the souls of our people.

¶ **128.** In order to a closer union with each other, 1. Let us be deeply convinced of the absolute necessity of it. 2. Pray earnestly for, and speak freely to, each other. 3. When we meet, let us never part without prayer. 4. Take great care not to despise each other's gifts. 5. Never speak lightly of each other.

6. Let us defend each other's character in everything so far as is consistent with truth. 7. Labor in honor each to prefer the other before himself. We recommend a serious perusal of *The Causes, Evils, and Cures of Heart and Church Divisions.*

VI. Deportment at the Conference.

¶ **129.** It is desired that all things be considered on these occasions as in the immediate presence of God; that every person speak freely whatever is in his heart.

¶ **130.** In order, therefore, that we may best improve our time at the Conferences, 1. While we are conversing let us have an especial care to set God always before us. 2. In the intermediate hours let us redeem all the time we can for private exercises. 3. Therein let us give ourselves to prayer for one another, and for a blessing on our labor.

VII. Where and How to Preach.

¶ **131.** It is by no means advisable for us to preach in as many places as we can without forming any Societies. We have made the trial in various places, and that for a considerable time. But all that seed has fallen by the wayside. There is scarcely any fruit remaining.

¶ **132.** We should endeavor to preach most, 1. Where there is the greatest number of quiet and willing hearers; 2. Where there is most fruit.

¶ **133.** We ought diligently to observe in what places God is pleased at any time to pour out his

Spirit more abundantly, and at that time to send more laborers than usual into that part of the harvest.

¶ **134.** The best general method of preaching is, 1. To convince; 2. To offer Christ; 3. To invite; 4. To build up. And to do this in some measure in every sermon.

¶ **135.** The most effectual way of preaching Christ is to preach him in all his offices; and to declare his law, as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches.

VIII. Pastoral Fidelity.

¶ **136.** We can further assist those under our care by instructing them at their own houses. What unspeakable need is there of this! The world says, "The Methodists are no better than other people." This is not true in the general; but,

§ 1. Personal religion, both toward God and man, is too superficial among us. We can only touch on a few particulars. How little faith is there among us! How little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil-speaking, talebearing! What want of moral honesty! To instance only one particular: Who does as he would be done by in buying and selling?

§ 2. Family religion is wanting in many branches. And what avails public preaching alone, though we

could preach like angels? We must, yea, every Traveling Preacher must, instruct the people from house to house. Till this be done, and that in good earnest, Methodists will be no better.

§ 3. Our religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled *Gildas Salvianus; or, The Reformed Pastor*, is well worth a careful perusal. Speaking of this visiting from house to house he says (p. 273), "We shall find many hindrances, both in ourselves and the people." 1. In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work. 2. We have a base, man-pleasing temper, so that we let people perish rather than lose their love; we let them go quietly to hell lest we should offend them. 3. Some of us also have a foolish bashfulness. We know not how to begin, and blush to contradict the devil. 4. But the greatest hindrance is weakness of faith. Our whole motion is weak, because the spring of it is weak. 5. Lastly, we are unskillful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects and follow them with a holy mixture of seriousness, terror, love, and meekness!

¶ **137.** But undoubtedly this private application is implied in those solemn words of the Apostle: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appear-

ing, to preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering."

¶ **138.** O brethren, if we could but set this work on foot in all our Societies, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop, and every house, busied in speaking of the words and works of God, surely God would dwell in our habitations, and make us his delight!

¶ **139.** And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look around, and see how many of them are still in apparent danger of damnation. And how can you walk and talk, and be merry with such people, when you know their case? When you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazael, and then set upon them with the most vehement exhortations. O, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation! What cause have we to mourn before the Lord that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ! And how much holier and happier might our Societies have been before now! And why might we not have done it sooner? There were many hindrances; and so there always will be. But the greatest hindrance is in ourselves, in our littleness of faith and love.

¶ **140.** But it is objected:

§. 1. "This will take up so much time that we shall not have leisure to follow our studies." We answer,

1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge, too, only sleep no more than you need, "and never be idle, nor triflingly employed." But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul.

§ 2. "The people will not submit to it." If some will not, others will, and the success with them will repay all your labor. O let us herein follow the example of St. Paul! 1. For our general business, *Serving the Lord with all humility of mind:* 2. Our special work, *Take heed to yourselves and to all the flock:* 3. Our doctrine, *Repentance toward God, and faith toward our Lord Jesus Christ:* 4. The place, *I have taught you publicly, and from house to house:* 5. The object and manner of teaching, *I ceased not to warn everyone night and day, with tears:* 6. His innocence and self-denial herein, *I have coveted no man's silver or gold:* 7. His patience, *Neither count I my life dear unto myself.* And among all other motives let these be ever before our eyes: (1) *The Church of God, which he hath purchased with his own blood:* (2) *Grievous wolves shall enter in; yea, of yourselves shall men arise, speaking perverse things.*

¶ **141.** Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare: you will have work enough. Then likewise no Preacher will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery. And in

order to do it, you will have need of all the knowledge you can procure, and grace you can attain.

¶ **142.** The sum is, Go into every house in course, and teach everyone therein, young and old, to be Christians inwardly and outwardly: make every particular plain to their understandings: fix it in their minds: write it on their hearts. In order to this, there must be precept upon precept, line upon line. What patience, what love, what knowledge is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself; no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time you cannot retain the grace you receive in justification.

¶ **143.** Why are we not more holy? why do we not live in eternity? walk with God all the day long? why are we not all devoted to God, breathing the whole spirit of missionaries? Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances: Who of us rise at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour.

¶ **144.** In order to guard against Sabbath-breaking, evil-speaking, unprofitable conversation, lightness, expensiveness or gayety of apparel, and contracting debts without due care to discharge them, 1. Let us preach expressly on each of these heads.

2. Read in every Society the Sermon on Evil-speaking. 3. Let the Leaders closely examine and exhort every person to put away the accursed thing. 4. Let the Preachers warn every Society that none who is guilty herein can remain with us. 5. Extirpate out of our Church buying or selling goods which have not paid the duty laid upon them by government. Let none remain with us who will not totally abstain from this evil in every kind and degree. Extirpate bribery—receiving anything, directly or indirectly—for voting at any election. Show no respect to persons herein, but expel all that touch the accursed thing. And strongly advise our people to discountenance all treats given by candidates before or at elections, and not to be partakers, in any respect, of such iniquitous practices.

CHAPTER II.

MINISTERS AND THE ANNUAL CONFERENCE.

I. Reception on Trial.

¶ **145.** A Preacher is to be received on Trial by an Annual Conference.

¶ **146,** § 1. But he must (1) present a recommendation from the District Conference (or, where no District Conference exists, from the Quarterly Conference) of which he is a member, duly signed by the President and Secretary thereof; (2) give to the Annual Conference satisfactory evidence of his knowledge of the studies prescribed for candidates

for Reception on Trial; and (3) have previously deposited with the Committee on Conference Relations, written answers to the following questions, namely:

(1) Are you in debt so as to embarrass you in the work of the Ministry?

(2) Will you wholly abstain from the use of tobacco?

NOTE.—Like answers shall also be required of Ministers proposing to come to us from other Churches.

§ 2. Observe! Taking on Trial is entirely different from admitting a Preacher into Full Membership. One on Trial may be either admitted or rejected without doing him any wrong; otherwise it would be no trial at all.

¶ **147.** While he is on Trial the Annual Conference alone has jurisdiction over the question of his authority to preach, and his continuance on Trial shall be equivalent to the renewal of his License to preach. If he shall be discontinued, he shall be a member of the Quarterly Conference of the Charge where he resides at the time; and, if he is not a Deacon or Elder, his License shall expire unless renewed within one year. ¶ 198, § 4.

¶ **148.** When an unordained Preacher is received on Trial in an Annual Conference, and is regularly appointed to a Charge by the Bishop presiding in said Conference, he shall be authorized, as long as the above conditions exist, to solemnize Marriage according to the laws of the State in which he lives.

¶ **149.** At each Annual Conference those who are received on Trial or are admitted into Full Membership shall be asked whether they are willing to devote themselves to the missionary work, and a list of the

names of all those who are willing to do so shall be taken and reported to the Corresponding Secretaries of the Missionary Society; and all such shall be considered as ready and willing to be employed as Missionaries whenever called for by any of the Bishops.

II. Admission into Full Membership.

¶ 150. A Preacher on Trial who has been employed in the regular itinerant work on Circuits or Stations, or as instructor in one of our institutions of learning, for two successive years from the time he was received on Trial, may be admitted into Full Membership in the Annual Conference after he has given satisfactory evidence of his knowledge of the first two years of the Conference Course of Study, and after the examination before the Conference prescribed in ¶ 151.

¶ 151. In admitting a Preacher at the Conference into Full Membership, after solemn fasting and prayer, he shall be asked, before the Conference, the following questions, with any others which may be thought necessary, namely:

1. Have you faith in Christ?
2. Are you going on to perfection?
3. Do you expect to be made perfect in love in this life?
4. Are you earnestly striving after it?
5. Are you resolved to devote yourself wholly to God and his work?
6. Do you know the General Rules of our Church?
7. Will you keep them?
8. Have you studied the Doctrines of the Methodist Episcopal Church?

9. After full examination do you believe that our Doctrines are in harmony with the Holy Scriptures?

10. Will you preach and maintain them?

11. Have you studied our form of Church Discipline and Polity?

12. Do you approve our Church Government and Polity?

13. Will you support and maintain them?

14. Have you considered the Rules for a Preacher, especially those relating to Diligence, to Punctuality, and to Doing the Work to which you are assigned?

15. Will you keep them for conscience' sake?

16. Will you diligently instruct the children in every place?

17. Will you visit from house to house?

18. Will you recommend fasting or abstinence, both by precept and example?

19. Are you determined to employ all your time in the work of God?

NOTE.—The candidate for Admission into Full Membership must again deposit with the Secretary of the Conference, or with the Committees on Conference Relations, written answers to the questions set forth in ¶ 146.

¶ 152. A Missionary employed in a Mission may be admitted into Full Membership, if recommended by the Superintendent of the Mission where he labors, without being present at his Annual Conference for examination; but he shall in all cases answer the questions in ¶ 151, in the presence of the Annual Meeting of the Mission when practicable; otherwise in the presence of the Superintendent.

¶ 153. A Minister who has been located at his own request may be readmitted by an Annual Conference, at its discretion, upon his Certificate of Location.

III. Ministers from Other Churches.

¶ 154. Ministers duly accredited as in good standing in other Evangelical Churches until their withdrawal or dismissal therefrom, and having been blameless in life and doctrine thereafter, may be received into our ministry in the following manner:

§ 1. The Quarterly Conference may receive them as Local Preachers not entitled to administer the Sacraments.

§ 2. Upon the recommendation of the District Conference (or of the Quarterly Conference where no District Conference exists) the Annual Conference may at any time thereafter recognize the Orders of those thus received; may at any time within two years thereafter, upon like recommendation, receive them into the Conference, either on Trial or in Full Membership; and may, at its discretion, require them to pursue, in whole or in part, the Conference Course of Study. In case a Minister comes from a Church having but a single Order in its ministry, the Conference may receive him either as a Deacon or as an Elder.

§ 3. But Ministers of the above description may apply directly to the Annual Conference, which may receive their Credentials from another Church, and, finding them of unquestionable validity and sufficiency, may exercise in behalf of said Ministers all the powers conferred in the preceding section.

§ 4. In all these cases the candidates for Admission into Full Membership must satisfactorily answer the questions set forth in ¶ 151; and candidates who

come to us from other than Methodist Churches must, before the recognition of their Orders, take upon them our Ordination Vows, and give satisfactory evidence of their agreement with us in Doctrine and Discipline.

§ 5. The Annual Conference may also admit to equal grade Preachers who are on Trial in the ministry of another Methodist Church, using, however, special care that before they are admitted to Full Membership their examination be entirely satisfactory.

¶ **155.** Whenever the Orders of a Minister are recognized according to the foregoing provisions he shall be furnished with a Certificate, signed by the Bishop, in the following words, namely:

"*This is to Certify* that the.....Annual Conference, having examined the Credentials of the Rev. .....as.....(*an Elder* or *a Deacon*) of the..... Church, and having received other testimonials of his Grace, Gifts, and Usefulness, and being satisfied therewith, has this day accepted and recognized him in due form as ..... (*an Elder* or *a Deacon*) in the Methodist Episcopal Church, entitled to exercise under its authority all the functions pertaining to that office, so long as his life and doctrine become the Gospel of Christ.

"Given under my hand and seal at ....., this ..... day of ....., in the year of our Lord ..... ".....".

¶ **156.** When the Orders of a Minister of another Church shall have been duly recognized, his Credentials from said Church shall be returned to him with this inscription written plainly across the face of them:

"Accredited by the ..... Annual Conference of the Methodist Episcopal Church, this ... day of ..., 19.., as the basis of new Credentials.

"....., President.
"....., Secretary."

IV. Ministers in Official Positions.

¶ **157.** Traveling Preachers who are elected to official positions by the General Conference shall be Members of such Annual Conference as they may, with the approbation of the Bishops, select.

V. Termination of Conference Membership.

1. *By Location.*

¶ **158.** An Annual Conference may grant to any Member who is in good standing therein a Location, certified by the President of the Conference. Such Minister shall thereupon hold his membership as a Local Elder (or Deacon) in the Quarterly Conference where he resides. ¶ 198, § 4.

¶ **159.** Whenever a Member of an Annual Conference applies for a Location, it shall be asked, Is he indebted to the Book Concern? and if it be ascertained that he is, the Conference shall require him to secure said debt, if they judge it necessary or proper, before they grant him a Location.

2. *By Surrender of the Ministerial Office.*

¶ **160.** Any Member of an Annual Conference in good standing, who may desire to surrender his Ministerial Office and withdraw from the Conference, may be allowed to do so by the Conference at its session;

in which case his Credentials shall be filed with the papers of the Annual Conference of which he was a Member, and his membership in the Church shall be recorded in the Society where he resided at the time of such surrender.

3. *By Withdrawal.*

¶ 161, § 1. When a Minister in good standing withdraws to join the Ministry of another Church, his Credentials should be surrendered to the Conference, and, if he shall desire it, may be returned to him with the following inscription written plainly across the face of them, namely:

"A..... B..... has this day been honorably dismissed by the ..... Annual Conference from the ministry of the Methodist Episcopal Church.

"Dated .....

"....., President.

"....., Secretary."

§ 2. When in the interval of the Annual Conference a Member thereof shall deposit with a Bishop or with his Presiding Elder a letter of withdrawal from our Ministry, or his Credentials, or both, the same shall be presented to the Annual Conference at its next session for its action thereon.

4. *By Refusal to do the Work Assigned.*

¶ 162. No Member of an Annual Conference who declines, or ceases, to do the work to which he was duly appointed, except in case of sickness, serious disability, or other unavoidable circumstance, shall on any account exercise the peculiar functions of his Office, whether Deacon or Elder, or even be allowed to preach among us; *nevertheless*, the final determi-

nation in every such case is with the Annual Conference. ¶ 227.

CHAPTER III.

DEACONS.

¶ 163. A Deacon is constituted by the election of the Annual Conference and the laying on of the hands of a Bishop.

¶ 164. A Deacon has authority to preach; to conduct Divine Worship; to solemnize Matrimony; to administer Baptism; and to assist the Elder in administering the Lord's Supper.

¶ 165. Preachers of the following classes are eligible to the Office of Deacon:

§ 1. Those who (1) have been Local Preachers for four consecutive years; (2) shall present a recommendation for Deacons' Orders from the District Conference (or from the Quarterly Conference where no District Conference exists), duly attested by the President and Secretary thereof; and (3) shall have completed, satisfactorily to the Annual Conference, the studies prescribed for Local Preachers who are candidates for Deacons' Orders.

NOTE.—Preachers on Trial in an Annual Conference are for purposes of ordination, as for amenability, considered as Local Preachers.

§ 2. Those who (1) have been Local Preachers for two full years; and (2) also at and during the same time regular students in one of our theological seminaries; (3) shall have been received on Trial, and (4) shall have completed, satisfactorily to the Annual Conference, the first two years of the Conference Course of Study.

§ 3. Those who (1) have been on Trial in an Annual Conference for two years, and (2) shall have completed satisfactorily to the Annual Conference the first two years of the Conference Course of Study.

§ 4. Those Preachers on Trial who shall be appointed by a Bishop to a foreign Mission, or to a remote field in any Conference, or to a Church in a foreign country outside of a Mission or Conference, or to a Chaplaincy in the Army or Navy, in a Prison, or in a Reformatory, Sanitary, or Charitable Institution; *provided*, that the Bishop and a majority of the Presiding Elders recommend such election.

CHAPTER IV.

ELDERS.

¶ **166.** An Elder is constituted by the election of the Annual Conference, and by the laying on of the hands of a Bishop and of some of the Elders who are present.

¶ **167.** An Elder has authority to preach; to conduct Divine Worship; to solemnize Matrimony; and to administer the Sacraments of Baptism and the Lord's Supper.

¶ **168.** Preachers of the following classes are eligible to the Office of Elder:

§ 1. Those who (1) have been for four consecutive years Local Deacons; (2) shall present a recommendation for Elders' Orders from the District Conference (or from the Quarterly Conference where no District Conference exists), duly attested by the President and Secretary thereof; and (3) shall have completed satisfactorily to the Annual Conference the

Studies prescribed for Local Deacons who are candidates for Elders' Orders.

NOTE 1.—Preachers on Trial in an Annual Conference are for purposes of ordination, as for amenability, considered as Local Preachers.

NOTE 2.—But the Election of such Preachers to Elders' Orders properly precedes their Admission to Full Membership.

§ 2. Those who (1) have been in Full Membership in the Annual Conference for two successive years, and (2) also Deacons during the same time, and (3) shall have completed, satisfactorily to the Conference, the Conference Course of Study.

§ 3. Those who (1) having been received on Trial, and elected to the office of Deacon under the provisions of ¶ 165, § 2; (2) shall have completed, satisfactorily to the Conference, the Conference Course of Study; and (3) been admitted into Full Membership.

§ 4. Those who (1) have been received on Trial in an Annual Conference, and (2) have been appointed to a foreign Mission, or to the Pastorate of a Church in a foreign country outside of a Mission or Conference, or to a Mission among foreign people within an English-speaking Conference.

¶ 169. The Annual Conferences in India are authorized, with the concurrence of the Bishop presiding, to elect to the Office of Deacon or Elder Local Preachers who have been engaged in the regular work for two years, or four years, respectively.

¶ 170. When a Preacher shall have passed his examination, and been admitted into Full Membership, and been elected to the Office of Deacon, but fails of his Ordination through the absence of the Bishop, his eligibility to the Office of Elder shall count from the time of his election to the Office of Deacon.

CHAPTER V.

BISHOPS.

¶ 171. A Bishop is to be constituted by the election of the General Conference and the laying on of the hands of three Bishops, or at least of one Bishop and two Elders. But the General Conference may authorize the election of a Missionary Bishop in the interim of the General Conference.

¶ 172. If by death, or otherwise, there be no Bishop remaining in our Church, the General Conference shall elect a Bishop, and the Elders, or any three of them, who shall be appointed by the General Conference for that purpose, shall consecrate him according to the Ritual.

¶ 173. The duties of a Bishop are:

§ 1. To preside in the Annual Conferences.

§ 2. To form the Districts according to his judgment.

§ 3. To fix the appointments of the Preachers under the following provisions and limitations:

1. He shall appoint the Preachers to the Pastoral Charges annually.

2. He shall not allow a Presiding Elder to preside in the same District more than six consecutive years, nor more than six years in any consecutive twelve. Nevertheless, if in any case the term of six years shall expire in the interval between the sessions of the Annual Conference he may continue him until the next session, provided the time shall not be more than six months. But Presiding Elders in either

Missions or Mission Conferences in foreign lands may be appointed to the same District for more than six consecutive years.

3. He may make the following appointments annually:

1. The Secretaries and Assistant Secretaries of our Connectional Benevolent Societies and Boards.
2. The Publishing Agents at New York and Cincinnati.
3. The Editors and Assistant Editors at New York, Syracuse, Pittsburg, Cincinnati, Chicago, Kansas City, San Francisco, Portland, and New Orleans, and the Editor of *Zion's Herald*.
4. Chaplains to Prisons, to Reformatory, Sanitary, and Charitable Institutions, and in the Army and Navy.
5. Preachers for the special benefit of Seamen.
6. Ministers in the service of the American Bible Society, or of any State Bible Society auxiliary thereto.
7. The Presidents, Principals, and Teachers of institutions of learning which are under our care.
8. The Secretaries and Superintendents of City Missions.

4. He may, *if requested by an Annual Conference*, appoint—

1. An Agent to travel throughout such Conference for the purpose of distributing Tracts.
2. An Agent to promote the cause of Temperance.
3. Instructors in institutions of learning not under our care.

4. An Agent or Agents for the benefit of our institutions of learning.
5. An Agent for the German Publishing Fund.
6. Agents for other benevolent institutions.
7. Editors of unofficial Papers or Magazines published in the interest of the Methodist Episcopal Church; *provided*, the Annual Conference of which they are Members shall request such appointment; and *provided*, further, that in no such case shall the Church incur any financial responsibility.
8. One or more Members of an Annual Conference to do evangelistic work, on Charges within that Conference if invited by their Pastors, and in cooperation with them; or in neglected territory within any District, when requested by, and in cooperation with, the Presiding Elder of such District; *provided*, the Conference shall determine by vote how many of its Members may be thus appointed, and *provided*, further, the said Annual Conference shall by vote of two thirds of its Members present and voting request such appointment. ¶ 193, § 31.

§ 4. To fix within their own Conferences the Quarterly Conference membership of all Ministers appointed under sub-sections 3 and 4 of § 3 above (except those who are Pastors of Churches), and also of those Ministers who are left without appointment to attend some one of our schools. ¶ 175.

§ 5. To change, in the interval between the sessions of the Annual Conference, the appointments of

the Preachers as necessity may require and as the Discipline directs.

§ 6. To travel through the Connection at large.

§ 7. To oversee the spiritual and temporal business of our Church.

§ 8. To preside, when present, in the District Conference.

§ 9. To Consecrate Bishops, and Ordain Elders and Deacons.

§ 10. To decide all Questions of Law involved in proceedings pending in an Annual Conference, subject to appeal to the General Conference; but in all cases the application of law shall be with the Conference.

¶ **174.** The Bishops shall prescribe the studies upon which those applying for License to preach, for Orders as Local Preachers, and for Reception on Trial shall respectively be examined; and also (1) a Course of Study for Local Preachers, extending through four years, and (2) a Conference Course of Study, extending through four years, to be pursued by those who have been received on Trial in an Annual Conference.

¶ **175.** A Bishop may leave without appointment a Preacher on Trial or a Member of an Annual Conference who desires to attend any of our literary or theological Seminaries, whenever he shall be requested so to do by the Annual Conference and it shall seem to him expedient; *provided*, however, that the time thus spent in school shall not count on that required for Trial in the Annual Conference.

¶ **176.** A Bishop may, when he judges it necessary, unite two or more Pastoral Charges for Quarterly Conference purposes, without affecting their separate financial interests or pastoral relations.

¶ **177.** If a Bishop cease from traveling at large among the people without the consent of the General Conference he shall not thereafter exercise, in any degree, the Episcopal Office in our Church.

¶ **178.** In case there be no Bishop to travel at large through the Districts and exercise the Episcopal Office, on account of death or otherwise, the Districts shall be regulated in every respect by the Annual Conferences and the Presiding Elders in the interval of the sessions of the General Conference, ordination excepted.

CHAPTER VI.

MISSIONARY BISHOPS.

¶ **179,** § 1. A Missionary Bishop is a Bishop elected for a specified Foreign Mission field, with full Episcopal powers, but with Episcopal jurisdiction limited to the Foreign Mission field for which he was elected.

§ 2. When two or more Missionary Bishops are located in the same Foreign Mission field they shall be coordinate with one another.

¶ **180.** A Missionary Bishop is not, in the meaning of the Discipline, a General Superintendent.

¶ **181.** A Missionary Bishop is not subordinate to the General Superintendents, but is coordinate with them in authority in the field to which he is appointed. In the practical application of this coordinate authority, when the General Superintendents are making their assignments to the Conferences, any Missionary Bishop who may be in the United States shall sit with them when his field is under consideration; and arrangements shall be made so that once in

every quadrennium, and not oftener unless a serious emergency arise, every Mission over which a Missionary Bishop has jurisdiction shall be administered conjointly by the General Superintendents and the Missionary Bishop. In case of a difference of judgment the existing status shall continue, unless overruled by the General Superintendents, who shall have power to decide finally.

¶ **182.** A Missionary Bishop is amenable for his conduct to the General Conference, as is a General Superintendent.

¶ **183.** The election of a Missionary Bishop carries with it his assignment to a specified Foreign Mission field, and such Bishop cannot be made a General Superintendent except by a distinct election to that office.

¶ **184.** A Missionary Bishop shall receive his support from the Missionary Society.

¶ **185.** A Missionary Bishop shall be *ex officio* a member of the General Missionary Committee, and shall, in his field, cooperate with the Missionary Society of the Church in the same way in which a General Superintendent cooperates in the Foreign Mission field over which he has Episcopal charge.

¶ **186.** When a Missionary Bishop, by death or other cause, ceases to perform Episcopal duty for the foreign field to which he was assigned by the General Conference, the General Superintendents shall at once take supervision of said field.

¶ **187.** The transfer of a Preacher from a field within the jurisdiction of a Missionary Bishop to a Conference under the Episcopal supervision of a General Superintendent, or from a Conference under the Episcopal Supervision of a General Superintendent to

a field within the jurisdiction of a Missionary Bishop, shall require mutual agreement between the two Bishops; and a similar agreement shall be required between the two Bishops having charge when the proposed transfer is between two Foreign fields over which there are Missionary Bishops.

¶ **188.** In case of a complaint against, or the trial of, a Missionary Bishop, the preliminary steps shall be as in the case of a General Superintendent, but the Missionary Bishop may be tried before a Judicial Conference in the United States of America.

CHAPTER VII.

PRESIDING ELDERS.

¶ **189.** Presiding Elders are to be chosen and appointed by the Bishops. ¶ 173, § 3.

¶ **190.** The duties of a Presiding Elder are:

§ 1. To travel through his District.

§ 2. In the absence of a Bishop to take charge of all the Traveling Ministers, Local Preachers, and Exhorters in his District, as the Discipline directs.

§ 3. To change the appointments of Preachers in his District, if necessary, during the interval between the sessions of the Conference, and in the absence of a Bishop; provided, that a Presiding Elder shall not change a Preacher in his District from a Charge to which he has been appointed by a Bishop and appoint him to another to which he could not be legally appointed by a Bishop. The law of limitation applies also to Supernumerary, Superannuated, and Local Preachers who are employed in the Pastoral work. ¶ 173, § 3.

§ 4. To preside in the District Conference in the absence of a Bishop. ¶ 90.

§ 5. To be present, as far as practicable, at all the Quarterly Meetings, especially at the first and fourth, and at each to call together the Quarterly Conference to transact the business assigned to it by the Discipline. ¶ 97.

§ 6. To issue Licenses and to renew them, in accordance with the action of the District or Quarterly Conferences. ¶ 197.

§ 7. To oversee the spiritual and temporal business of the Church in his District.

§ 8. To see that all Charters, Deeds, and other Conveyances of Church property in his District conform strictly to the laws, usages, and forms of the State or Territory within which such property is situated, and also to the Discipline.

§ 9. To see that all Church property is well insured.

§ 10 To promote by all proper means the interests of Missions (¶¶ 366, 367), Church Extension (¶ 401), Education (¶ 338), Sunday Schools (¶ 348), Epworth Leagues (¶ 340), and Ladies' Aid Societies (¶ 350); to observe the rules of the Church on these and other benevolent causes, and to secure conformity thereto by both Pastors and Quarterly Conferences; and to report in open Conference whether the provisions of the Discipline for the support of the various benevolences of the Church have been carried out in his District.

§ 11. To inquire carefully in every Charge whether the apportionment for the Episcopal Fund has been paid in accordance with the provision of the Discipline. ¶ 288.

§ 12. To inquire carefully in every Charge whether the apportionments for the expenses of the General Conference have been paid.

§ 13. To report to the Annual Conference the condition and statistics of the literary and theological institutions located in his District, and under the care of our Church: and to ask at the last Quarterly Conference of each Charge the questions set forth in ¶ 338.

§ 14. To carefully inquire at each Quarterly Conference whether the rules respecting the instruction of children have been faithfully observed; and to report to the Annual Conference the names of all Pastors within his District who have not observed these rules. ¶¶ 53, 349.

§ 15. To take care that every part of our Discipline be enforced in his District.

§ 16. To decide all Questions of Law involved in proceedings pending in a District or Quarterly Conference, subject to an appeal to the President of the next Annual Conference; but in all cases the application of law shall be with the Conference. ¶ 229.

§ 17. To attend the Bishop when present in his District, and to give him by letter, when absent, all necessary information of the state of his District.

§ 18. To furnish the Member of the General Missionary Committee for his General Conference District, prior to the annual meeting of that Committee, a written statement of the condition of the Missions under his care, and of their pecuniary needs.

§ 19. To direct the attention of candidates for the Ministry to the advantages of a thorough training in the literary and theological schools of the Methodist Episcopal Church, and also to direct those who are

admitted on Trial to the Course of Study prescribed by the Bishops.

§ 20. To explain to Preachers on Trial, as well as to those who are to be proposed for Trial, that the Annual Conference may refuse to admit them to Full Membership without doing them any wrong.

¶ **191.** If any Pastor absent himself from his Charge the Presiding Elder shall, as far as possible, fill his place with another Preacher, who shall be paid for his labors out of the allowance of the absent Pastor, and in proportion thereto.

¶ **192.** A Presiding Elder shall not employ a Preacher who has been rejected by the previous Annual Conference, unless the Conference give him authority.

CHAPTER VIII.

PASTORS. (Preachers in Charge.)

¶ **193** The duties of the Pastor of a Station or Circuit are:

§ 1. To have the oversight of the other Preachers in his Pastoral Charge.

§ 2. To appoint all the Leaders; to change them when he deems it necessary; and to examine each of them, with all possible exactness, at least once a quarter, concerning his method of leading a Class.

§ 3. To receive persons on Probation, and into Full Membership after Probation; to receive and dismiss Members by Certificate; and to administer the Discipline within his Charge.

§ 4. To read and explain the General Rules at least once a year in every Congregation.

§ 5. To enforce vigorously but calmly the rules of the Church.

§ 6. To appoint Prayer Meetings wherever advisable in his Charge.

§ 7. To arrange the appointments, wherever practicable, so as to give the Local Preachers regular and systematic employment on the Sabbath.

§ 8. To license such persons as he may deem proper to officiate as Exhorters in the Church, according to the provisions of the Discipline. ¶ 203.

§ 9. To hold Watch-night Meetings yearly, and Love Feasts quarterly; suffering no Love Feast to last above an hour and a half; to hold Quarterly Meetings in the absence of the Presiding Elder, and of the Traveling Elder appointed by him as his substitute.

§ 10. To take care that every Society be supplied with our Church literature.

§ 11. To form Classes of the larger children, youth, and adults for instruction in the word of God; and to attend to all the duties prescribed for the training of children. ¶¶ 53, 349.

§ 12. To catechise the children publicly in the Sunday School, and at special meetings appointed for that purpose, and also privately; to report to each Quarterly Conference the extent to which he has done this work.

§ 13. To organize, if possible, and to maintain, if practicable, Chapters of the Epworth League.

§ 14. To organize and maintain, if practicable, Ladies' Aid Societies.

§ 15. To examine the accounts of the Stewards.

§ 16. To see that the Stewards provide whenever practicable unfermented wine for use in the Sacrament of the Lord's Supper.

§ 17. To appoint a person to receive the quarterly collection in the Classes.

§ 18. To see that public collections be made quarterly, if need be.

§ 19. To call the Committee on Temperance together at least once in three months for the purpose of considering the best means to be employed for promoting the cause of Temperance in the community.

§ 20. To recommend everywhere decency and cleanliness.

§ 21. To attend to all the duties enjoined upon Pastors in reference to Education, Sunday Schools and the Sunday School Union, Missions, Church Extension, the Freedmen's Aid and Southern Education Society, and the distribution of Tracts, forming societies and taking collections to aid these objects in such manner as the Discipline shall from time to time direct.

§ 22. To take a collection or subscription, if the Annual Conference shall not give other directions on the subject, the proceeds of which shall be at the disposal of the Pastor for the distribution of Tracts.

§ 23. To take an annual collection in behalf of the American Bible Society.

§ 24. To take a collection previous to the session of each General Conference to aid in defraying the expenses thereof; and the sums so collected shall be brought up by the Delegation to the General Conference, and applied to the object above specified in proportion to the expenses of the several Delegates.

§ 25. To take an annual collection in behalf of the Sunday School Union, and to see that the collection ordered by ¶ 346, § 4, be taken annually in each Sunday School.

§ 26. To register carefully Marriages and Baptisms.

§ 27. To give an account of his Charge every quarter to his Presiding Elder.

§ 28. To make a written report at each Quarterly Conference in the order, and covering all the items, set forth in the following form:

The Preacher in charge of ..... presents the following

QUARTERLY REPORT

of the Charge to the ..... Quarterly Conference held at ....., 19....

I. *Sunday Schools and Religious Instruction.*

1. Number of Sunday Schools.....
2. State of the Schools.....
3. Average Attendance.....
4. Number of Sermons preached by the Pastor to the Children.....
5. Number of times the Pastor has catechised the Children .....
6. Number of Classes of Children formed for religious instruction.....

II. *Changes in Membership.*

[NOTE.—Enter under each item the names of persons concerned.]

1. Received on Probation.....
2. Admitted into Full Membership.....
3. Enrolled by Certificate.....
4. Granted Certificates.....
5. Deceased .....
6. Withdrawn .....
7. Excluded .....

III. *Pastoral Labor.*

1. Number of Pastoral Visits.....
2. Other Items.....

IV. *Benevolent Collections this Quarter.*

1. Missions .....
2. Church Extension.....
3. Education .....
4. Freedmen's Aid and Southern Education.....
5. Sunday Schools and Sunday School Union.....
6. Tracts .....
7. American Bible Society.....
8. Other Objects.....

V. *Subscribers for our Periodicals.*

[NOTE.—To be reported only at Fourth Quarterly Conference.]

1. .....Christian Advocate.....
2. Methodist Review.....
3. Sunday School Journal.....
4. Sunday School Advocate.....
5. The Classmate.....
6. Epworth Herald.....
7. Other Periodicals.....

.....*Preacher in Charge.*

§ 29. To make an exact report to the Annual Conference of all the items embraced in the Statistics of the Conference, and to deliver to the Conference Treasurer all moneys raised for our benevolent causes, or satisfactory vouchers for the same (¶¶ 82-84); and to report in open Conference whether he has presented the Claims of our benevolent causes according to the requirements of the Discipline.

§ 30. To make at the close of each Conference year

a Visiting List of the Members in Towns and Cities, by streets and numbers, and to leave it to his successor, together with a particular account of his Charge and a list of subscribers for our Periodicals.

§ 31. No Pastor shall engage an evangelist other than those appointed by the Bishop of his Conference, without first obtaining the written consent of his Presiding Elder.

§ 32. No preaching-place shall be discontinued in the intervals between the sessions of the Annual Conference without the consent and advice of the Quarterly Conference and of the Presiding Elder; and when thus discontinued the names of the Members shall be transferred to such contiguous Classes as the Members may select.

CHAPTER IX.

SUPERNUMERARY AND SUPERANNUATED MINISTERS.

Supernumerary Ministers.

¶ **194.** A Supernumerary Minister is one who, because of impaired health, or other equally sufficient reason, is temporarily unable to perform full work. This relation shall not be granted for more than five years in succession. He may receive an appointment, or be left without one, according to the judgment of the Annual Conference of which he is a Member; and he shall be subject to all the limitations

of the Discipline in respect to reappointment and continuance in the same Charge that apply to Effective Ministers. In case he has no Pastoral Charge he shall have a seat in the Quarterly Conference, and all the privileges of membership, in the place where he resides. He shall report to the Fourth Quarterly Conference, and to the Pastor, all Marriages solemnized and all Baptisms administered. In case he resides beyond the bounds of his Conference he shall forward annually a Certificate similar to that required of a Superannuated Minister, and in case of failure so to do the Conference may locate him without his consent. He shall have no claim on the Conference funds except by vote of the Conference.

Superannuated Ministers.

¶ **195.** Every Superannuated Minister, who is not employed as Pastor of a Charge, shall have a seat in the Quarterly Conference, and all the privileges of membership in the Church where he resides. He shall report to the Fourth Quarterly Conference and to the Pastor all Marriages solemnized and all Baptisms administered. If he resides without the bounds of the Conference of which he is a Member, he shall annually forward to his Conference a certificate of his Christian and Ministerial conduct, together with an account of the number and circumstances of his family, signed by the Presiding Elder of the District or the Pastor of the Charge within whose bounds he resides; without which the Conference shall not be required to allow his claim, and may, after due notice, due form of trial, and record of trial, locate him without his consent.

PART V.

LOCAL PREACHERS AND LAY HELPERS.

I. LOCAL PREACHERS.
II. EXHORTERS.
III. DEACONESSES.

CHAPTER I.

LOCAL PREACHERS.

¶ **196.** Wherever a District Conference exists, the powers hereinafter conferred on Quarterly Conferences in relation to Local Preachers and Exhorters shall be exercised only by the District Conference; but it shall not license any person to preach, nor renew the License of any person to preach or exhort, nor recommend any Local Preacher to the Annual Conference for Orders, or for Recognition of Orders, or for Reception on Trial, without the previous recommendation of the Quarterly Conference, or of the Leaders and Stewards' Meeting of the Charge of which such person or Preacher is a Member.

¶ **197.** The Quarterly Conference, where no District Conference exists, shall have authority—

§ 1. To license proper persons to preach; *provided*, they shall have been previously recommended by the Society of which they are Members, or by the Leaders and Stewards' Meeting; shall have passed a satisfactory examination in the studies prescribed for candidates for License to preach; shall have been examined in the presence of the Conference on the subject of Doctrine and Discipline; and shall also have satisfactorily answered the question, Will you wholly abstain from the use of tobacco? And no Member of the Church shall be at liberty to preach without such a License.

§ 2. To examine Local Preachers in the Course of

Study prescribed for them; to inquire into the gifts, labors, and usefulness of each by name, and to renew their licenses annually when in the judgment of the Conference their gifts, grace, and usefulness, and their faithfulness and proficiency in study, warrant such renewal. In the case of Local Preachers who are candidates for the traveling ministry, examinations may be suspended while they are pursuing regular courses of study in our theological seminaries or universities or colleges approved by the University Senate.

§ 3. To recommend to the Annual Conference Local Preachers who are suitable candidates for Deacons' or Elders' Orders (¶¶ 165, 168), for Recognition of Orders (¶ 154), or for Reception on Trial (¶ 146), such candidates having been previously examined in the presence of the Quarterly Conference on the subject of Doctrine and Discipline.

§ 4. To try, suspend, deprive of Ministerial Office and Credentials, expel, or acquit any Local Preacher of the Circuit or Station against whom Charges shall have been preferred. ¶¶ 236-243.

NOTE.—For the Licensing, Amenability, and Appeal of Local Preachers in Missions in the United States and Territories, see ¶ 357.

¶ 198, § 1. Every Local Preacher, ordained or unordained, not having a Pastoral Charge, shall be a member of, and amenable to, the Quarterly Conference where he resides. And when he shall change his residence he shall procure from the Pastor of the Charge from which he removes, or from the Presiding Elder of the District, a Certificate of his Official Standing and of Dismissal, and shall present it to the Pastor of the Charge to which he removes. If he neglects to do this, he shall not be recognized, nor

use his office, as a Local Preacher in the Charge to which he has removed; and he shall continue to be amenable to the Quarterly Conference of the Charge from which he has removed, which may, if the neglect be long continued, after due notice, try him for persistent disobedience to the order of the Church, and upon conviction thereof deprive him of Ministerial Office and Credentials.

§ 2. If a Local Preacher be appointed to a Pastoral Charge, he shall procure from the Pastor of the Charge from which he removes, or from the Presiding Elder of the District, a Certificate of his Official Standing and of Dismissal, and shall present it to the Quarterly Conference of the Charge to which he has been appointed, at its next session, and his Church and his Quarterly Conference membership shall be in that Charge.

§ 3. An unordained Local Preacher, while serving as a regularly appointed Pastor of a Charge, shall be authorized, when the laws of the State permit, to solemnize matrimony.

§ 4. Whenever a Preacher is located or discontinued by an Annual Conference, he shall thereupon hold his Quarterly Conference membership where he resides at the time of location or discontinuance.

¶ **199.** The Presiding Elders and the Pastors are required so to arrange the appointments, wherever it is practicable, as to give the Local Preachers regular and systematic employment on the Sabbath.

¶ **200.** Every Local Preacher shall be enrolled in a Class, and meet with it. He shall make to the District or Quarterly Conference a report of his labors, as follows: 1. Number of Sermons preached; 2. Number of Prayer Meetings attended; 3. Number of Class

Meetings attended; 4. Number of Sunday Schools attended; 5. Number of Funerals conducted; 6. Miscellaneous Items. He shall also report (1) the Number of Marriages solemnized, with the names of the persons married; and (2) the Number of Baptisms administered, with the names and ages of the persons baptized, that due entry may be made by the Pastor in the Church Records.

¶ **201.** Whenever a Local Preacher fills the place of a Pastor, with the approbation of the Presiding Elder, he shall be paid for his time a sum proportioned to the allowance of the Pastor, which sum shall be paid by the Charge at the next Quarterly Meeting, if the Pastor whose place he filled was either sick or necessarily absent; and in other cases, out of the allowance of the Pastor.

¶ **202.** If a Local Preacher be distressed in his temporal circumstances on account of his service in the Charge, he may apply to the Quarterly Conference, which may give him such relief as is judged proper, after the allowance of the Pastors and their families, and all other regular allowances, are paid.

CHAPTER II.

EXHORTERS.

¶ **203.** An Exhorter shall be constituted by the recommendation of the Class of which he is a member, or of the Leaders and Stewards' Meeting of the Charge, and a License signed by the Pastor.

¶ **204.** The duties of an Exhorter are, to hold Meetings for Prayer and Exhortation wherever opportunity is afforded, subject to the direction of the

Pastor; to attend all the sessions of the District and Quarterly Conferences, and to present a written report to the same. He shall be subject to an annual examination of character in the Quarterly Conference, and a renewal of License, to be signed by the President thereof.

CHAPTER III.

DEACONESSES.

I. General Deaconess Board.

¶ **205,** § 1. The Board of Bishops shall be a General Deaconess Board, which shall meet semiannually and have general supervision over all Deaconess work throughout the Church.

§ 2. The Board shall quadrennially arrange the Annual and Mission Conferences and Missions into Deaconess Districts, and at the sessions of the General Conference shall appoint a General Superintendent or a Missionary Bishop as District Superintendent over each of these Districts.

§ 3. The General Deaconess Board shall authorize, on the recommendation of the Annual Conference, the establishment of Homes, Hospitals, Orphanages, Old People's Homes, and other institutions such as properly come under the care of Deaconesses of the Methodist Episcopal Church, and shall authorize conventions and other general meetings held in the interest of the Deaconess work.

§ 4. The Board may also authorize the establishing

and maintenance of Homes for Deaconesses who, on account of age, loss of health, or other physical disability, are unable to continue in the work, and are without adequate means of support.

§ 5. All questions of difference arising in the administration of Deaconess work shall be presented in writing to the District Superintendent to be by him submitted to the General Board for final determination at the next semiannual meeting thereof.

II. District Superintendents.

¶ **206.** The District Superintendent shall have general supervision of all Deaconess work within his District; he shall promote the interests of the work by all proper means; he shall receive reports from Conference Boards, and, when he shall request them, from Deaconess institutions and societies, and shall render annual report of the work in his District to the General Board.

III. Conference Deaconess Boards.

¶ **207.** In each Annual Conference a Conference Deaconess Board of nine members, three of whom at least shall be women, shall be appointed by the Conference for such a term of service as the Conference may decide. It shall be the duty of this Board to license Deaconesses, to make or approve transfers, to encourage and promote the establishment and support of Deaconess institutions, to have the oversight of all the Deaconesses, Deaconess institutions, and Deaconess work within the Conference, and to exercise general control of all Deaconess interests ac-

cording to the provisions of this chapter; to see that all charters, deeds, and other conveyances of the property of Deaconess institutions conform strictly to the laws, usages, and forms of the State or Territory within which such property is situated, and also to the Discipline, and to see that all such property is well insured. This Board shall furnish each year to the Annual Conference and to the Superintendent of the District a statement of the names and conditions of the Deaconess institutions within the bounds of the Conference, the number of Deaconesses in each institution and how employed, the amount of money received and how expended, and such other statistics as the Annual Conference or the District Superintendent may require. It shall also report each year the names and work of all Deaconesses employed within the bounds of the Conference.

IV. Deaconesses.

¶ 208, § 1. Each candidate for a license as a Deaconess must be unmarried and over twenty-three years of age, and be recommended by the Quarterly Conference of the Church of which she is a Member. When coming from a Training School or Home or other Deaconess institution she must also be recommended by the Superintendent or Manager of the same. She must have given two years of continuous probationary service and have passed a satisfactory examination by the Conference Board as to religious qualification, and in the Course of Study prescribed for Deaconesses by the Bishops, and she must present a certificate of good health from a reputable physician.

§ 2. The Conference Board may license women thus qualified and recommended, and shall arrange for their consecration as Deaconesses according to the Order of Service prescribed by the Discipline (App. ¶ 61). No person shall be recognized or employed as a Deaconess of the Methodist Episcopal Church who fails to comply with the Disciplinary requirements.

§ 3. The duties of the Deaconess are to minister to the poor, care for the sick, provide for the orphans, comfort the sorrowing, seek the wandering, save the sinning, and, relinquishing all other pursuits, devote herself to these and other forms of Christian labor. No vow of perpetual service shall be exacted from any Deaconess. She shall be at liberty to retire from her vocation at any time upon satisfactory notice. While engaged in this voluntary service she shall be entitled to a suitable support. She shall wear the distinctive garb prescribed by the Conference Board or the Home with which she is connected. and it is recommended that this garb, as well as the allowance for support, shall be as uniform as practicable throughout the Church.

§ 4. A Deaconess who has been discontinued or who has resigned shall return her license to the Conference Board having jurisdiction in her case, and shall refrain from wearing the distinctive Deaconess garb. The wearing of this garb by anyone not entitled to it shall be regarded as a violation of the order and Discipline of the Church. Any Deaconess who has surrendered her license may have it restored to her at the discretion of the Conference Board to whom it was surrendered, without having to submit to reexamination in the Course of Study

or undergoing a new probation, but should present a new certificate of health.

§ 5. Each Deaconess not in a Home shall be under the direction of the Pastor of the Church or officers of the society or institution in which she is at work; but those who are members of a Home shall be subordinate to and directed by the Superintendent in charge. All others shall be under the direction of the Conference Board.

§ 6. When a Deaconess is transferred from the bounds of one Conference to those of another she shall receive a certificate of transfer from the Conference Board, and shall present the same as soon as practicable to the Conference Board within whose jurisdiction she is transferred, which Board shall register her name and take the oversight of her work. Transfers to and within the bounds of a Conference shall be subject to the approval of the Conference Board.

¶ **209.** The annual approval of the Annual Conference within whose bounds a Deaconess is laboring shall be necessary for her continuance in office, and she shall present annually to the Conference Board a certificate of character and standing from the Quarterly Conference of the Church with which she is connected.

V. Deaconess Institutions.

¶ **210,** § 1. No institution shall be recognized as a Deaconess institution of the Methodist Episcopal Church until it is authorized by the General Board on the recommendation of the Annual Conference within whose territory it is located, and shall conform to the regulations of this chapter.

§ 2. All property for Homes and other Deaconess institutions that may hereafter be acquired shall be held in trust for the Methodist Episcopal Church by any of the Disciplinary societies of the Church or a Local Board of Trustees elected by the society with which the institution is connected.

§ 3. The provisions of this chapter shall not disturb existing Homes or institutions now being operated for Deaconess work; nor exclude any societies or associations now engaged in Deaconess work, but authorizes any of these to employ Deaconesses and establish and operate Homes and institutions for the Deaconess work of the Methodist Episcopal Church according to the provisions of this chapter.

¶ **211.** All Deaconesses and all who employ Deaconesses or hold Deaconess property shall regularly report to the Conference Board one month before the meeting of the Annual Conference, according to such form and including such information as the Board shall direct.

¶ **212.** The foregoing provisions shall relate to Annual Conferences, and also to Mission Conferences and Missions, except in those parts of Europe in which the Deaconess work exists as a legal corporation with an Inspector appointed by the Annual Conference; but where Missionary Bishops have coordinate authority, they shall exercise the same powers as are committed to the General Board of Deaconesses.

PART VI.

JUDICIAL ADMINISTRATION.

I. THE TRIAL AND APPEAL OF A BISHOP.
II. THE TRIAL OF A MEMBER OF CONFERENCE.
III. PROCEEDINGS AGAINST A PREACHER ON TRIAL.
IV. THE TRIAL OF A LOCAL PREACHER.
V. THE TRIAL OF AN ACCUSED MEMBER.
VI. THE JUDICIAL CONFERENCE.
VII. APPEALS OF MINISTERS.
VIII. APPEALS OF LOCAL PREACHERS.
IX. APPEALS OF MEMBERS.
X. RESTORATION OF CREDENTIALS.

CHAPTER I.

THE TRIAL AND APPEAL OF A BISHOP.

¶ 213. A Bishop is answerable for his conduct to the General Conference, which shall have power to order the manner of his trial.

¶ 214. When a Bishop is accused of immoral conduct, the Presiding Elder within whose District said immorality is alleged to have been committed shall call to his aid four Traveling Elders, which five Ministers shall carefully inquire into the case; and if, in their judgment, there is reasonable ground for such accusation, they, or a majority of them, shall prepare and sign the proper charge in the case, and shall send a copy thereof, so signed, to the accused, and shall give notice thereof to one of the Bishops. Said Bishop, so notified, shall convene a Judicial Conference, to be composed of the Triers of Appeals, appointed as hereinafter provided, in five neighboring Conferences. And the said Judicial Conference shall have full power to try the accused Bishop, and to suspend him from the functions of his Office, depose him from the Ministry, or expel him from the Church, as they may deem his offense requires. One of the Bishops shall preside at his trial.

¶ 215. The accused shall have the right of peremptory challenge, yet not so as to reduce the number of the Judicial Conference below twenty-one.

¶ 216. The President of such Judicial Conference shall, at the commencement of the trial, appoint a Secretary, who shall make a correct record of the

proceedings, and of all the evidence in the case, which, when read and approved, shall be signed by the President and Secretary.

¶ **217.** In case of imprudent conduct, the Presiding Elder within whose District the alleged offense occurred shall take with him two Traveling Elders, and shall admonish the Bishop so offending. In case of a second offense, one of the Bishops, together with three Traveling Elders, shall call upon him, and reprehend and admonish him. If he still persist in his imprudence, he shall then be tried in the manner ordered in ¶¶ 214-216.

¶ **218.** When it is alleged that an immorality or imprudence has been committed without the bounds of any District, the Presiding Elder within the bounds of whose District the Bishop resides shall proceed as hereinbefore specified.

¶ **219.** When a Bishop disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion or established standards of doctrine, the same process shall be observed as is prescribed in ¶¶ 214-216.

¶ **220.** A Bishop shall have the right of Appeal to the ensuing General Conference, if he signify his intention to appeal within three months of the time when he is informed of his conviction. And in case of an Appeal, the record of the trial and all the documents relating to the case, including the charges and specifications, shall be transmitted to the ensuing General Conference, which record and documents only shall be used in evidence in the trial of the Appeal. The General Conference may, at its discretion, hear the Appeal by a Judicial Committee of its own number.

¶ **221.** Complaint against the administration of a Bishop may be forwarded to the General Conference, and entertained there; *provided*, that in its judgment he has had due notice that such complaint would be made.

NOTE.—For Amenability and Trial of a Missionary Bishop, see ¶¶ 182, 188.

CHAPTER II.

THE TRIAL OF A MEMBER OF CONFERENCE.

¶ **222.** When a Member of an Annual Conference is under report of being guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory:

§ 1. In the interval between the sessions of the Annual Conference the Presiding Elder shall call not less than five nor more than nine Members of the Conference to investigate the case, and, if possible, bring the accused and accuser face to face. He shall preside throughout the proceedings, and shall certify and declare the judgment of the Committee; and he shall cause a correct record of the charges, specifications, proceedings, evidence, and judgment in the investigation to be kept and transmitted to the Annual Conference.

§ 2. But if the accused be a Presiding Elder, three of the senior Ministers of his District shall inquire into the character of the report, and, if they deem an investigation necessary, they shall call in the Presiding Elder of any adjoining District of the Conference, who shall appoint a Committee of not less than five or more than nine Elders of the Annual Confer-

ence of which the accused is a Member, to investigate the case, and he shall also preside at the investigation.

§ 3. If in either of the above cases of investigation the accused, after due notice given him, shall refuse or neglect to appear before the Committee, the investigation shall proceed in his absence. If in either case the charge be sustained, the accused shall be suspended by the Committee from all Ministerial services and Church privileges until the ensuing Annual Conference, at which his case shall be fully considered and determined upon the evidence contained in the record of the investigation, and such other evidence as may be admitted.

§ 4. A Supernumerary or Superannuated Minister residing without the bounds of his own Conference shall be subject, under the authority of the Presiding Elder of the District within which he resides, to the investigation prescribed in ¶ 222, § 1. But, in such case, all the papers, including the record of the investigation, charges, evidence, and findings, shall be transmitted to the ensuing session of the Annual Conference of which the accused is a Member, on which papers, and such other evidence as may be admitted, the case shall be determined.

§ 5. If, in any of the foregoing cases of investigation, counsel has not been provided for the Church, or for the accused, the Presiding Elder shall have power to appoint counsel for both, or for either.

§ 6. In both the investigation and the trial of a Minister, witnesses from without shall not be rejected, and the testimony of an absent witness may be taken before the Preacher in Charge where such witness resides, or before a Preacher appointed by the

Presiding Elder of the District within which such witness resides; *provided*, in every case sufficient notice has been given to the adverse party of the time and place of taking such testimony.

§ 7. An Annual Conference may entertain and try charges against its Members though no investigation upon them has been held, or though an investigation has not resulted in suspension, due notice having been given to the accused.

¶ **223.** Any Traveling or Local Preacher who shall hold religious service within the bounds of any Mission, Circuit, or Station, when requested by the Preacher in Charge not to hold such services, shall be deemed guilty of imprudent conduct, and shall after the admonitions ordered in ¶¶ 224, 240, and if he do not refrain from such conduct, be liable to charges and investigation or trial under the provisions of the Discipline relating to these respective classes of Preachers. A Local Preacher offending against this provision may be tried in the Charge where the offense was committed.

¶ **224.** In cases of improper temper, words, or actions, the Minister so offending shall be admonished by his senior in office. Should a second transgression take place, one, two, or three Ministers are to be taken as witnesses. If he continue to offend, let the Presiding Elder proceed as in ¶ 222, § 1.

¶ **225.** When a Member of an Annual Conference fails in business, or contracts debts which he is not able to pay, the Presiding Elder shall appoint three judicious Members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent; and if, in their opinion, he has behaved dishonestly, or contracted debts without the prob-

ability of paying, let the case be disposed of according to ¶ 222, § 1.

§ **226.** When a Member of an Annual Conference disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion or established standards of doctrine, let the same process be observed as is directed in ¶ 222, § 1. But if, after the charge is sustained, the Minister so offending does solemnly engage to the Committee of investigation not to disseminate such erroneous doctrines in public or private, the Committee may waive suspension, that the case may be laid before the next Annual Conference, which shall determine the matter. And in all cases where a Member is so expelled or deposed he shall not be relicensed to preach until he shall have satisfied the Conference from which he was expelled or deposed, and shall have promised in writing to wholly desist from disseminating such doctrines privately or publicly.

¶ **227.** When a Member of an Annual Conference, in the interval between the sessions of his Conference, declines or ceases to do the work to which he was duly appointed, except for the reasons indicated in ¶ 162, let the Presiding Elder proceed as directed in ¶ 222, § 1. If the Presiding Elder fail to do this, he shall account therefor to the next Annual Conference.

¶ **228.** When it is alleged of a Member of an Annual Conference that he is so unacceptable or inefficient as to be no longer useful in his work, or, without reason of impaired health of himself or family disqualifying him for pastoral work, goes into secular business, his case shall be referred to a Committee of five or more Members of his Conference for in-

quiry, and if said Committee shall find the allegation sustained, and shall so recommend, the Conference may request him to locate. If he shall refuse, and the conditions complained of shall continue, the Conference may, at its next session, after formal trial and conviction, locate him without his consent. But he shall have the right of appeal to a Judicial Conference, which may restore him.

¶ **229.** In cases of alleged maladministration—

§ 1. A Minister shall be answerable to his Conference on the charge of corrupt, negligent, or partisan administration, but not for errors in judgment.

§ 2. Errors or defects in Judicial Proceedings shall be duly considered when presented on appeal. But Errors of Law or Administration connected with investigations under ¶ 222, and Errors of Law made by a Presiding Elder in cases of appeal to a Quarterly Conference are to be corrected by the President of the next Annual Conference on appeal in open session, and the Conference may also order just and suitable remedies for the injury resulting from such errors.

§ 3. Errors of Administration not connected with Judicial Proceedings may be presented in writing to the Annual Conference, for its judgment thereon, and the Conference may also order just and suitable remedies when the rights of Ministers or Members of the Church have been injuriously affected by such errors.

¶ **230.** The Annual Conference may, at its discretion, try an accused Member in either of the three following methods:

1. The entire trial, including the examination of witnesses, may be by the Conference in full session.

2. The Bishop may appoint an Elder as a Commissioner to take the evidence in the case, in whole or in part; and said Commissioner shall cause a correct record of the proceedings before him, and of the evidence signed by the witnesses respectively, to be laid before the Conference, upon which evidence, and such other as may be admitted, the case shall be determined.

3. Or, the Conference may appoint from its Members a Select Number of not less than nine nor more than fifteen, to try the accused, who shall have the right to challenge for cause; which Select Number, in the presence of a Bishop, or of a Chairman whom the President of the Conference shall have appointed, and one or more of the Secretaries of the Conference, shall have full power to consider and determine the case according to the rules which govern Annual Conferences in such proceedings; and they shall make a faithful report in writing of all their proceedings, duly subscribed by the President and Secretary of the Select Number, to the Secretary of the Conference, and deliver up to him therewith the bill of charges, the evidence taken, and the decision rendered, with all other documents brought into the trial.

But the Annual Conference may, when a case cannot be tried during the session for want of testimony, refer it to one of the Presiding Elders, who shall proceed as directed in ¶ 222, § 1; and the Conference shall determine whether the case seems to be of such gravity as to require that the Minister be left without appointment until the investigation shall be held.

¶ 231. When a Minister is tried on a charge of immorality, and the Conference or the Select Number

shall find that this charge is not sustained by the evidence, but that the Minister has been proven guilty of "high imprudence and unministerial conduct," it may declare this fact, and subject the offender to reproof, suspension, or deprivation of Ministerial Office and Credentials.

¶ **232.** In no case, of either an investigation or the trial of a Member of an Annual Conference, shall any person act as Counsel who is not a Member of an Annual Conference.

¶ **233.** In case any Member of an Annual Conference be deposed from the Ministry without being expelled from the Church, he shall have his Membership in the Church where he resided at the time of his deposition.

¶ **234.** After a Minister shall have been regularly tried and expelled he shall have no privileges of Society or Sacraments in our Church, without contrition, reformation, and confession, satisfactory to the Conference from which he was expelled.

¶ **235.** When a Traveling Preacher is accused of immorality and desires to withdraw from the Church, the Annual Conference may permit him to withdraw, in which case the record shall be, "Withdrawn under complaints." If formal charges of immorality have been presented, he may be permitted to withdraw, in which case the record shall be, "Withdrawn under charges:" and if thus withdrawn under "complaints," or under "charges," the relation to the Church of the Preacher thus withdrawn shall be the same as if he had been expelled.

CHAPTER III.

PROCEEDINGS AGAINST A PREACHER ON TRIAL.

¶ **236.** A Preacher on Trial in an Annual Conference is, in reference to Amenability and Appeal, considered as a Local Preacher; but in his case the Presiding Elder shall perform the duties which are prescribed to the Preacher in Charge in the case of an accused Local Preacher.

CHAPTER IV.

THE TRIAL OF A LOCAL PREACHER.

¶ **237.** When a Local Preacher (ordained or unordained) is reported to be guilty of some crime expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory, the Preacher in Charge shall call a Committee of investigation, consisting of three or more Local Preachers, before which it shall be the duty of the accused to appear, and by which, if the charge is sustained, he shall be suspended from all Ministerial services and Church privileges until the next District or Quarterly Conference. If the accused refuse or neglect to appear before said Committee, the investigation may proceed in his absence. And the Preacher in Charge shall cause exact minutes of the charges, testimony, and proceedings in the investigation, together with the decision of the Committee, to be laid

before the District or Quarterly Conference, where it shall be the duty of the accused to appear for trial.

¶ **238.** Should the Conference order a trial, its President shall appoint a Secretary, who shall make a correct record of the proceedings and evidence in the case, and if the accused be found guilty, the Conference shall affix a penalty to the offense, according to ¶ 197.

¶ **239.** Should the District Conference having jurisdiction in the case of an accused Local Preacher judge it expedient to try him by a Select Number, it may appoint not less than nine nor more than fifteen of its members for the purpose, the accused having the right to challenge for cause; which Select Number, in the presence of a Bishop or an Elder whom the President of the District Conference may appoint, and with a Secretary appointed by the District Conference, shall have full power to consider and determine the case according to the rules which govern District Conferences in such cases: and the Secretary shall make a faithful report in writing of all the proceedings and evidence to the Secretary of the District Conference, and shall deliver up to him all the papers in the case.

¶ **240,** § 1. In case of improper tempers, words, or actions, the Local Preacher so offending shall be admonished by the Preacher in Charge. Should a second transgression take place, one, two, or three Members of the Church are to be taken as witnesses. If he continue to offend, he shall be tried at the next District or Quarterly Conference, and, if found guilty and impenitent, he shall be expelled from the Church.

§ 2. If a Local Preacher be found, on due trial by the District or Quarterly Conference, neglectful of his

duties as a Local Preacher or unacceptable in his ministry, it may deprive him of his ministerial office.

Note.—For holding religious services within a Charge against the will of its Pastor, see ¶ 223.

¶ **241.** When a Local Preacher disseminates, publicly or privately, doctrines which are contrary to our Articles of Religion or established standards of doctrine, let the same process be observed as is directed in ¶¶ 237, 238.

¶ **242.** When a Local Preacher fails in business, or contracts debts which he is not able to pay, let the Preacher in Charge appoint three judicious Members of the Church to inspect the accounts, contracts, and circumstances of the supposed delinquent; and if, in their opinion, he has behaved dishonestly, or contracted debts without the probability of paying, let the case be disposed of according to ¶¶ 237, 238.

¶ **243.** When, in the judgment of the Presiding Elder, a fair and impartial trial cannot be had in the Quarterly Conference where the accused holds his membership, the Presiding Elder may refer the case to some other Quarterly Conference within the bounds of his District for trial.

CHAPTER V.

THE TRIAL OF AN ACCUSED MEMBER.

I. Immoral Conduct.

¶ **244.** A Member of the Church accused of immorality shall be brought to trial before a Committee

of not less than five Members of the Church who are not members of the Quarterly Conference. They shall be chosen by the Preacher in Charge, and, if he judge it to be necessary, he may select them from any part of the District; and the parties may challenge for cause. The Preacher in Charge shall preside in the trial, and shall cause a correct record of the proceedings and evidence to be made.

¶ **245.** If the accused person be found guilty by the decision of a majority of the Committee, and the crime be such as is expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory, let the Preacher in Charge expel him.

¶ **246.** But if in view of mitigating circumstances and of humble and penitent confession the Committee find that a lower penalty is proper, it may either impose censure on the offender, or suspend him from all Church privileges for a definite time, at its discretion.

¶ **247.** If the accused person, after sufficient notice given him, shall refuse or neglect to appear before the Committee, he may be tried in his absence, and, if found guilty, he shall be expelled.

II. Imprudent and Unchristian Conduct.

¶ **248.** In cases of neglect of duties of any kind, imprudent conduct, indulging sinful tempers or words, the buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor or granting license for the sale of intoxicating liquors. becoming bondsmen for persons engaged in such traf-

fic, renting property as a place in or on which to manufacture or sell intoxicating liquors, dancing, playing at games of chance, attending theaters, horse races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency, or disobedience to the order and Discipline of the Church—first, let private reproof be given by the Pastor or Leader, and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On the second offense the Pastor or Leader may take one or two discreet Members of the Church. On a third offense let him be brought to trial, and if found guilty, and there be no sign of real humiliation, he shall be expelled.

III. Neglect of the Means of Grace.

¶ **249.** When a Member of our Church habitually neglects the means of grace, such as the Public Worship of God, the Supper of the Lord, family and private Prayer, searching the Scriptures, Class Meetings and Prayer Meetings—

§ 1. Let the Preacher in Charge, whenever it is practicable, visit him and explain to him the consequence if he continue to neglect.

§ 2. If he do not amend, let the Preacher in Charge bring his case before a Committee of not less than five, who are not members of the Quarterly Conference, before which he shall be cited to appear. And if he be found guilty of willful neglect by the decisions of a majority of the Members before whom the case is brought, let him be excluded.

IV. Causing Dissension.

¶ **250.** If a Member of our Church shall be accused of endeavoring to sow dissension in any of our Societies, by inveighing against either our Doctrines or Discipline, the person so offending shall first be reproved by the Preacher in Charge; and if he persist in such pernicious practice, he shall be brought to trial, and, if found guilty, shall be expelled.

V. Disagreement in Business—Arbitration.

¶ **251.** On any disagreement between two or more Members of our Church concerning business transactions, which cannot be settled by the parties, the Preacher in Charge shall inquire into the circumstances of the case, and shall recommend to the parties a reference, consisting of two arbiters chosen by one party, and two chosen by the other party, which four arbiters so chosen shall choose a fifth; the five arbiters being Members of our Church. The Preacher in Charge shall preside, and the Disciplinary forms of trial shall be observed.

¶ **252.** If either party refuse to abide by the judgment of the arbiters, he shall be brought to trial, and if he fail to show sufficient cause for such refusal, he shall be expelled.

¶ **253.** If any Member of our Church shall refuse, in case of debt or other dispute, to refer the matter to arbitration when recommended so to do by the Preacher in Charge, or shall enter into a lawsuit with another Member before these measures are taken, he shall be brought to trial, and if he fail to show that the case is of such a nature as to require and justify a process at law, he shall be expelled.

¶ **254.** If, in the case of debt or dispute, one of the parties is a Minister, the duties laid on the Preacher in Charge in the foregoing paragraph shall be performed by the Presiding Elder of the Minister concerned. If both are Ministers, the Presiding Elder of either may act in the case.

VI. Insolvency.

¶ **255.** The Preachers in Charge are required to execute all our Rules fully and strenuously against all frauds, and particularly against dishonest insolvencies, suffering none to remain in our Church on any account who are found guilty of any fraud.

¶ **256.** To prevent scandal, when any Member of the Church fails in business, or contracts debts which he is not able to pay, let two or three judicious Members of the Church inspect the accounts, contracts, and circumstances of the supposed delinquent; and if they judge that he has behaved dishonestly, or borrowed money without a probability of paying, let him be brought to trial, and, if found guilty, expelled.

VII. General Directions Concerning Trials.

¶ **257.** In all cases of trial of Members let all witnesses for the Church be duly notified by the Preacher in Charge. The order concerning absent witnesses and witnesses from without shall be the same as that observed in the trial of Ministers. The accused shall have the right to call to his assistance as counsel any Member or Minister in good and regular standing in the Methodist Episcopal Church.

¶ **258.** When the Quarterly Conference, sitting to hear Appeals, remands a case for a new trial, the Preacher in Charge shall proceed to try the accused Member again unless the charges are withdrawn.

¶ **259.** In all cases requiring the accused Member to be expelled the Preacher in Charge shall pronounce the sentence of expulsion.

¶ **260.** An expelled person shall have no privileges of Society or of the Sacraments in our Church without confession, contrition, and satisfactory reformation.

¶ **261.** In all cases of trial and appeal it is improper for the Presiding Officer to deliver a charge to the Committee explaining the evidence and setting forth the merits of the case.

CHAPTER VI.

THE JUDICIAL CONFERENCE.

¶ **262.** The several Annual Conferences shall, at each session, select five Elders, men of experience and sound judgment in the affairs of the Church, who shall be known as Triers of Appeals.

¶ **263.** When notice of Appeal is given to the President of an Annual Conference, he shall proceed, with due regard to the wishes and rights of the Appellant, to designate three Conferences conveniently near to that from which the Appeal is taken, whose Triers of Appeals shall constitute a Judicial Conference, and to fix the time and place of its session; he shall also give notice thereof to all concerned. When said Conference shall have assembled, it shall be competent to try Appeals which may be presented to it from

any Conference conveniently near, due notice having been given to all concerned.

¶ **264.** The Appellant shall have the right of peremptory challenge, yet so that the Triers of Appeals present, and ready to proceed with the hearing, shall not fall below eleven, which number shall be required for a quorum.

¶ **265.** A Bishop shall preside in the Judicial Conference, and shall decide all Questions of Law arising in its proceedings, subject to an appeal to the General Conference. The Conference shall appoint a Secretary, who shall keep a faithful record of all the proceedings, and shall, at the close of the trial, transmit the records made and the papers submitted in the case, or certified copies thereof, to the Secretary of the preceding General Conference, to be filed for review at the next General Conference. ¶ 271. And in all cases the findings of the Judicial Conference shall be reported by its Secretary to the Secretary of the Annual Conference whose membership is affected thereby, and the same shall be published in the Minutes of said Conference.

CHAPTER VII.

APPEALS OF MINISTERS.

¶ **266.** In all cases of trial and conviction of Members of the Annual Conferences, an Appeal shall be allowed to a Judicial Conference, constituted as hereinbefore provided, if the condemned person signify his intention to appeal within three months of the time when he is informed of his conviction.

¶ **267.** It shall be the duty of the Secretary of the

Annual Conference carefully to preserve the minutes of the trial, whether before a Select Number or before the Conference, and all the documents relating to the case, together with the charge or charges, and the specification or specifications, which minutes and documents only, in case of an Appeal from the decision of an Annual Conference, shall be presented to the Judicial Conference in evidence in the case.

¶ **268.** In all cases where an Appeal is made, and admitted by the Judicial Conference, after the charges, findings, and evidence have been read, the Appellant shall state, either personally or by his representative, the grounds of his Appeal, showing the reason why he appeals, and he shall be allowed to make his Appeal without interruption. After which the Representatives of the Annual Conference from whose decision the Appeal is made shall be permitted to respond in presence of the Appellant, who shall have the privilege of replying to such Representatives, which reply shall close the pleadings on both sides. This done, the parties shall withdraw, and the Judicial Conference shall decide the case. It may reverse, in whole or in part, the findings of the Annual Conference, or it may remand the case for a new trial. It may determine what penalty, not higher than that affixed by the Annual Conference, shall be imposed. If it neither reverse, in whole or in part, the judgment of the Annual Conference, nor remand the case for a new trial, the judgment of the Annual Conference shall stand. But it shall not reverse the judgment, nor remand the case for a new trial on account of errors plainly not affecting the result.

Counsel on both sides shall be Members of an Annual Conference.

¶ **269.** Appeals from an Annual Conference in the United States not easily accessible may, at the discretion of the President thereof, be heard by a Judicial Conference selected from among the more accessible Conferences. Appeals from an Annual or Mission Conference not in the United States may be heard at the discretion of the Bishop in permanent charge thereof (due reference being had to the rights and interests of all concerned), either by a Judicial Conference called by said Bishop from neighboring foreign Conferences, or by a Judicial Conference called by him to meet at or near New York, or by the General Conference through a special Judicial Committee appointed for the purpose.

¶ **270.** When the case of any Minister who has been suspended or expelled is remanded for a new trial, he shall be suspended from all Ministerial service until the next ensuing session of the Annual Conference.

¶ **271.** The General Conference shall carefully review the decisions of Questions of Law contained in the records and documents transmitted to it from the Judicial Conferences, and in case of serious error therein shall take such action as justice may require. The papers submitted shall be returned by the Secretary of the Committee on Judiciary in the next General Conference to the Annual Conference of which the accused is a member.

CHAPTER VIII.

APPEALS OF LOCAL PREACHERS.

¶ **272.** In case of condemnation, a Local Preacher shall be allowed to appeal to the next Annual Conference, provided that he signify to the District or Quarterly Conference his determination to appeal; in which case the President of the District or Quarterly Conference shall lay the minutes of the trial before the said Annual Conference, at which the Local Preacher, so appealing, may appear; and the said Annual Conference, by a Select Number, as in the case of accused Members thereof, or in full session, shall judge, and finally determine the case from the minutes of the said trial so laid before it.

Note.—For Appeals of Local Preachers from judgments of the Annual Meeting of a Foreign Mission, see ¶ 358.

CHAPTER IX.

APPEALS OF MEMBERS.

¶ **273.** The several Charges composing a Presiding Elder's District shall at the Fourth Quarterly Conference of each year select from among the Members of the Church on the Charge one person of experience and sound judgment in the affairs of the Church, who shall be known as a Trier of Appeals of Members. When notice of an Appeal is given to the Presiding Elder of any District, he shall proceed,

with due regard to the wishes and rights of the Appellant, to convene a Court from the Triers of Appeals on his District, of not more than fifteen nor less than seven persons: he shall also give notice thereof to all concerned. When said Court shall have assembled, it shall be competent to try Appeals which may be presented to it from any Charge on the District, due notice having been given to all concerned. The Appellant shall have the right of peremptory challenge, yet so that the Triers of Appeals present and ready to proceed with the hearing shall not fall below seven, which shall constitute a quorum. The Presiding Elder of the District shall preside in the Court, and shall decide, subject to an Appeal to the President of the next Annual Conference, all questions of law arising in its proceedings. The Court shall keep a faithful record of all the proceedings, and shall at the close of the trial turn over all the records made and the papers submitted in the case to the Presiding Elder, who shall be the custodian of the same till the final disposition of the case, when the records shall be deposited with the Recording Steward of the Charge where the case arises. The Preacher in Charge shall present exact minutes of the evidence and proceedings in the trial, from which an Appeal is taken, to this Court.

CHAPTER X.

RESTORATION OF CREDENTIALS.

¶ 274. When any Member of an Annual Conference is deprived of his Credentials, by expulsion or otherwise, they shall be filed with the papers of his

Conference; and should he, at any future time, give satisfactory evidence to the said Conference of his amendment, and procure a certificate of the Quarterly Conference of the Charge where he resides, or of an Annual Conference which may have received him on Trial, recommending to the Annual Conference of which he was formerly a Member the restoration of his Credentials, the said Conference may restore them.

¶ **275.** When a Local Elder or Deacon shall be expelled, the Presiding Elder shall require of him the Credentials of his ordination, to be filed with the papers of the Annual Conference within the limits of which the expulsion has taken place. And should he, at any future time, produce to the Annual Conference a certificate of his restoration, signed by the President and countersigned by the Secretary of the Quarterly Conference, his Credentials may be restored to him.

PART VII.

TEMPORAL ECONOMY.

I. SUPPORT OF EFFECTIVE MINISTERS.

II. AID OF SUPERANNUATED MINISTERS AND OTHER CONFERENCE CLAIMANTS.

III. CHURCH PROPERTY.

IV. DENOMINATIONAL FUNDS.

CHAPTER I.

SUPPORT OF EFFECTIVE MINISTERS.

I. Stewards.

¶ **276.** There shall be not less than three nor more than thirteen Stewards in each Circuit or Station. After each annual election one of the Stewards shall be appointed by the Quarterly Conference a Recording Steward, and one a District Steward. But when two or more Charges shall be united the Stewards shall hold office until the First Quarterly Conference shall elect a new Board.

¶ **277.** Let the Stewards be persons of solid piety who are members of our Church in the Charge, who both know and love Methodist Doctrine and Discipline, and who are of good natural and acquired abilities to transact the temporal business of the Church.

¶ **278.** The Pastor shall have the right to nominate the Stewards, but the Quarterly Conference shall confirm or reject such nomination. The Stewards elected at the Fourth Quarterly Conference shall enter upon the discharge of their duties on the adjournment of the next Annual Conference, and shall hold office for one year, or until their successors are elected.

¶ **279.** The duties of Stewards are: To take an

exact account of all the money or other resources received for the support of the Ministers in the Charge, and to apply the same as the Discipline directs; to make an accurate return of every expenditure of money, whether for the Ministers or the poor Members of the Church; to seek the needy and distressed in order to relieve and comfort them; to inform the Ministers of any sick or disorderly persons; to tell the Ministers what they think wrong in them; to attend the Quarterly Meetings, the Official Board Meetings, and the Leaders and Stewards' Meetings of the Charge; to give advice, if asked, in planning the Circuit; to attend committees for the application of money to Churches; to give counsel in matters of arbitration; to provide the elements for the Lord's Supper; to write circular letters to the Societies in the Circuit, exhorting them to greater liberality, if need be; and also to let them know, when occasion requires, the state of the temporal concerns of the Charge.

¶ **280.** The duties of the District Stewards are: To attend the Annual District Stewards' Meeting when called by the Presiding Elder, and to perform the duties specified in ¶ 290.

¶ **281.** Stewards are accountable for the faithful performance of their duties to the Quarterly Conference of the Charge, which shall have power to dismiss or change them at pleasure.

II. Stewards and the Support of Ministers.

¶ **282.** The more effectually to raise the amount necessary to meet the estimates made for the support of Effective Ministers, let the Stewards at the begin-

ning of the year estimate the amount needed monthly. Then let them ascertain from each Member of the Church, and, as far as practicable, from each attendant of the Congregation, what each will give as his monthly contribution.

¶ **283.** Let these sums be entered by the Recording Steward in a book which he shall keep as Treasurer of the Board of Stewards. If the total amount of these sums does not equal the amount needed monthly, then let the Stewards apportion the deficiency among all such as are willing to assume such deficiency, setting down to each person, with his consent, the additional amount which they think he ought monthly to pay.

¶ **284.** Let the Stewards then adopt and carry out a Financial Plan by which everyone, except such as prefer to make weekly contributions through their Class Leaders, shall have the opportunity of regularly contributing each month, or oftener, not grudgingly or of necessity, the sum which has been pledged by him. Let these contributions be paid over regularly to the Recording Steward or Class Leader, and be brought by him to the Leaders and Stewards' Meeting or Quarterly Conference, as the case may be; and let the Stewards report to the First Quarterly Conference of each year the details of the Financial Plan. Also, let them report to each subsequent Quarterly Conference whether the Plan, together with the further directions contained in this chapter, has been faithfully carried out. The Recording Steward shall keep an individual account of all these pledges and contributions, and shall pay over the money collected, under the direction of the Stewards, to the Ministers authorized to receive them.

III. Support of Bishops.

¶ 285, § 1. The General Conference shall determine which of the Bishops are Effective and which are Superannuated.

§ 2. A Superannuated General Superintendent is relieved from the obligation to travel through the Connection at large, and may choose the place of his residence. He shall not be assigned to the Presidency of Annual Conferences nor make appointments; but, if requested by a Bishop presiding, he may take the chair temporarily in a General or Annual Conference; and, at the request of the Bishop presiding in the Annual Conference, he may ordain candidates previously elected to orders.

A Superannuated Bishop shall be an advisory member of the Board of Bishops; and his name shall be printed with the signatures of Bishops in the introduction to the Discipline, the Hymnal, and the Journal of the General Conference; he shall also be a member of the different Boards and General Committees of which Bishops are *ex officio* members.

¶ 286, § 1. It shall be the duty of the Book Committee to make an estimate of the amount necessary to furnish a competent support to each Effective Bishop, considering the number and condition of his family.

§ 2. It shall be the duty of the Book Committee, in fixing the allowance to Superannuated Bishops and to the widows of Bishops, to inquire carefully into the financial condition of each one of them, and to fix the allowance in each case at such a sum as may be required for their comfortable support; *provided*, that the amount so fixed for a Superannuated Bishop

shall not exceed one half the amount allowed for his support during the last year in which he was classed as Effective.

¶ **287.** The Bishops are authorized to draw on the Treasurer of the Episcopal Fund for the amount allowed to them, and for their traveling expenses.

¶ **288.** The Book Committee shall divide the aggregate sum required to be raised for these purposes among the Annual Conferences, on the basis of the total amount raised in the respective Annual Conferences for Ministerial support, exclusive of Missionary appropriations, and the Annual Conferences shall apportion the same to the several Districts, and the District Stewards to the several Charges. The amount apportioned to each Pastoral Charge for the support of the Bishops shall be a *pro rata* claim with that of the Pastors and Presiding Elders; and no Pastor or Presiding Elder shall be entitled to his allowance except to the extent to which the claims of the Bishops are also met by the Charge or District with which such Pastor and Elder are connected. And it shall be the duty of the Annual Conferences to see that the amounts apportioned to the different Pastoral Charges for the support of the Bishops are raised and forwarded quarterly, when practicable, to the Treasurer of the Episcopal Fund.

¶ **289.** The Treasurer shall charge the sums paid to the Bishops, and to the widows and children of deceased Bishops, to the Episcopal Fund; and all collections received from the different Charges for the support of the Bishops shall be credited to said Fund. And the Treasurer shall report annually to the Annual Conferences the amount received from the several Annual Conferences on account of said

Fund, and also the expenditures made; and he shall also make to each General Conference a full and detailed exhibit of such receipts and expenditures for the preceding four years.

IV. Support of Presiding Elders.

¶ **290.** There shall be annually, in every District, a meeting of the District Stewards (¶ 276), whose duty it shall be, with the advice of the Presiding Elder, who shall preside in such meeting, to make an estimate of the amount necessary to furnish a comfortable support for the Presiding Elder, and to apportion the same, including House Rent and Traveling Expenses, and also the claim of the Bishops apportioned to the District by the Annual Conference, among the different Charges in the District, according to their several ability; and in all cases the Presiding Elder shall share with the Pastors in his District in proportion to what they have respectively received. But if there be a surplus of money raised for the support of the Pastors in one or more of the Charges in his District, he shall receive such surplus, provided he do not receive more than his allowance. The minutes of the District Stewards' meeting shall be kept by a Secretary chosen for the purpose, who shall also record the same in a book of which the Presiding Elder shall be the custodian.

V. Support of Pastors.

¶ **291,** § 1. It shall be the duty of the Quarterly Conference of each Charge at the session immediately preceding the Annual Conference to appoint an Esti-

mating Committee, consisting of three or more Members of the Church, who, shall, after conferring with the Minister or Ministers stationed among them, make an estimate of the amount necessary to furnish to each a comfortable support, taking into consideration the number and condition of his family, which estimate shall be subject to the action of the Quarterly Conference; and to which shall be added the amount apportioned for the support of the Bishops and Presiding Elder; and the Stewards shall provide for raising the sum thus required in accordance with ¶¶ 282-284. The Traveling and Moving Expenses of the Ministers shall not be included in the estimate, but shall be paid by the Stewards as a separate item.

§ 2. It shall be the duty of each Annual Conference, whenever practicable, to organize Conference Sustentation Fund Societies to supplement inadequate ministerial support in Charges so financially feeble that they are unable to furnish sufficient support.

CHAPTER II.

AID OF SUPERANNUATED MINISTERS AND OTHER CONFERENCE CLAIMANTS.

¶ 292. Superannuated Preachers, the widows of deceased Preachers, and their children under sixteen years of age shall be Conference Claimants, unless the claim be voluntarily relinquished, or disallowed, in whole or in part, by the Conference. We recommend that each Annual Conference devote one service at each Annual Session to the interests of Conference Claimants; that each Annual Conference establish a

permanent fund subject to its own control, and under such regulations as it may adopt, the income of which may be added to the other moneys for the support of its own Claimants; and that each Congregation shall annually observe a Sunday upon which the Pastor shall present this cause to the Members and friends of the Church. A collection shall be taken annually in each Congregation for the support of Conference Claimants. The names of all Claimants on the funds of the Conference hereinafter provided for shall be referred to a Conference Board of Stewards, which may consist of both Ministers and Laymen, and shall be elected by the Annual Conference. Each Conference shall determine for itself whether the action of this Board shall be final.

¶ **293.** All moneys received by the Annual Conferences for distribution in aid of the support of Conference Claimants shall be divided into two sums: The *first* shall be called the Conference Claimant Fund, consisting of (1) the annual collections, taken in the Churches for the purpose; (2) the proceeds of the Chartered Fund and dividends of the Book Concern, in whole or in part, as may be determined by each Annual Conference; and (3) specific gifts and bequests. The *second* shall be called the Special or Annuity Fund, which shall consist of such sources of revenue as may be devised and appropriated by each Annual Conference. The Conference Claimant Fund shall be distributed annually among the persons whose claims are allowed on the basis of necessity. The Special or Annuity Fund shall be distributed upon the following basis: Each Superannuated Minister shall be allowed annually $10 for each year of his effective service; each widow shall be allowed an-

nually $5 for each year in which she was the wife of a Minister during his effective service; *provided*, her name be entered on the Annuity List by order of the Conference; each child under sixteen years of age of a deceased Minister shall be allowed annually $2 for each year of the father's effective service. These claims shall be paid *pro rata* from the moneys in hand by the Conference Board of Stewards, or by such Board as the Conference may approve. An amount sufficient to meet the allowance of the conference Claimants under the provisions of this plan shall be apportioned among the Charges upon such a basis as the Conferences may determine.

¶ **294.** It shall be the duty of the Quarterly Conference of each Charge within whose bounds a Superannuated Minister or the widow or child of a deceased Minister may reside, to appoint a Committee whose duty it shall be to make an estimate of the amount necessary to provide such Minister, widow, or child a comfortable support; such estimate to be sent to the Board of Stewards of the Annual Conference with which the Claimant is connected. The Conference Board, however, may consider and report upon the case of any Claimant overlooked by the Quarterly Conference Committee.

¶ **295.** Effective Ministers who have not been able to obtain their allowance from the people among whom they have labored may present a claim to the Conference to be paid out of the money at the disposal of the Conference; and such claim may be paid, or any part thereof, as the Conference may determine. In no case, however, shall the Church or Conference be held accountable for any deficiency, as in the case of debt.

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¶ **296.** Whenever any Claimant on the Funds of a Conference shall be in debt to the Book Concern, the Conference of which he is a Member shall have power to appropriate the amount of the claim allowed to him, or any part thereof, to the payment of said debt.

¶ **297.** When a Member of an Annual Conference is accused of crime in the interval of the Conference session, and is suspended by a Committee, and subsequently convicted by his Conference and expelled, his claim upon the Funds of the Conference shall cease from the time of his suspension. And when a Member of an Annual Conference is suspended and is afterward restored, he shall have no claim on the Congregation nor upon the Funds of the Conference during the period of such suspension.

¶ **298.** Every Annual Conference has full liberty to adopt and recommend such plans and rules as it may deem necessary the more effectually to raise supplies for the respective allowances. Each Annual Conference is authorized to raise a Fund, if it judge proper, subject to its own control, and under such regulations as its wisdom may direct, for the relief of distressed Effective and Superannuated Ministers, their wives, widows, and children; and it shall be the duty of each Annual Conference to take measures, from year to year, to raise money in every Circuit and Station within its bounds for these purposes.

CHAPTER III.

CHURCH PROPERTY.

I. Trustees—Their Appointment and Duties.

¶ **299.** Each Board of Trustees of our Church property shall consist of not less than three nor more than nine persons, each of whom shall be not less than twenty-one years of age, and two thirds of whom shall be Members of the Methodist Episcopal Church.

¶ **300.** In all cases where the law of the State or Territory fixes the mode of election, the qualifications of voters and of Trustees, or any other matters pertaining to the election, let its requirements be carefully observed.

¶ **301.** In all other cases the Trustees may be elected by ballot by Members of the Church not less than twenty-one years of age, at a meeting called for that purpose at a date near and not later than the Fourth Quarterly Conference. Ten or more Members of the required age must unite in a written request for such meeting, and shall present it to the Pastor or (if there be no Pastor) to the Presiding Elder, who shall thereupon fix the date and place of the election, and notice thereof shall be publicly given from the pulpit for two Sundays prior to the date fixed.

¶ **302.** But in Churches which do not come under the provisions of ¶ 300, and where no such written

request shall be made by the Members, the Trustees shall be elected annually by the Fourth Quarterly Conference of the Charge. In case of failure to elect at the proper time a subsequent Quarterly Conference may elect. All the Trustees shall hold their office until their successors are elected.

¶ **303.** All the foregoing provisions shall apply both to the creation of new Boards and to the filling of vacancies, whether for houses of worship or dwellings for the Preachers.

¶ **304.** Charters obtained for our Church property shall conform in the manner of creating and filling Boards of Trustees to the provisions of this chapter.

¶ **305.** The Board or Boards of Trustees in any Charge shall hold all our Church property, using so much of the proceeds as may be needful to pay debts or to make repairs, and shall be amenable to the Quarterly Conference, to which they shall make an annual report, at the Fourth Quarterly Conference, embracing the following items: 1. Number of Churches and Parsonages. 2. Their probable value. 3. Title by which held. 4. Income. 5. Expenditures. 6. Debts, and how contracted. 7. Insurance. 8. Amount raised during the year for building or improving Churches or Parsonages.

¶ **306.** In no case shall the Trustees mortgage or encumber the real estate for the current expenses of the Church.

II. Form for Conveyance of Church Property.

¶ **307.** Before any real estate is purchased for either Church, Parsonage, or other purpose, let the Society, in all States and Territories where the statutes will permit, first incorporate. Let the articles

of incorporation provide that the Society shall be subject to the provisions of the Discipline, and the Usage and Ministerial appointments of the Methodist Episcopal Church in the United States of America, as from time to time authorized and declared by the General Conference of said Church, and the Annual Conference within whose bounds such corporation is situated, and that the secular affairs of such corporation shall be managed and controlled by a Board of Trustees elected and organized according to the provisions of said Discipline. Let such article further provide that such corporation shall have power to acquire, hold, sell, and convey property, both real and personal. When this is done, let all property acquired be deeded directly to the Society in its corporate name.

¶ **308.** In States where Church property is required to be held by Trustees, let all deeds under which the Church acquires property, whether designed for Church or Parsonage purposes, be made to the Trustees, naming them, and their successors in office, followed by these words: "In trust for the use and benefit of the Ministry and Membership of the Methodist Episcopal Church in the United States of America, subject to the Discipline, Usage, and Ministerial appointments of said Church, as from time to time authorized and declared, and if sold, the proceeds shall be disposed of and used in accordance with the provisions of said Discipline."

¶ **309.** In all other parts of such Conveyances, as well as in their attestation, acknowledgment, and placing them upon the record, let a careful conformity be had to the laws, usages, and forms of the particular State or Territory in which the property

may be situated, so as to secure the ownership of the premises *in fee simple.*

¶ **310.** In future we will admit no Charter, Deed, or Conveyance for any house of worship to be used by us, unless it be provided in such Charter, Deed, or Conveyance that the Trustees of said house shall at all times permit such Ministers belonging to the Methodist Episcopal Church as shall from time to time be duly authorized by the General Conference of our Church, or by the Annual Conferences, to preach and expound therein God's holy word, to execute the Discipline of the Church, and to administer the Sacraments therein, according to the true meaning and purport of our Deed of Settlement.

III. Building Churches.

¶ **311.** Let all our Churches be plain and decent, and with free seats wherever practicable; and not more expensive than is absolutely unavoidable.

¶ **312.** In order more effectually to prevent our people from contracting debts which they are not able to discharge, it shall be the duty of the Quarterly Conference of every Charge where it is contemplated to build a house or houses of worship to secure the ground or lot on which such house or houses are to be built, according to our Deed of Settlement, which Deed must be legally executed; and said Quarterly Conference shall also appoint a judicious Committee of at least three Members of our Church, who shall form an estimate of the amount necessary to build; and three fourths of the money, according to such estimate, shall be secured or subscribed before any such building shall be commenced.

¶ 313. In all cases where debts for building houses of worship have been, or may be, incurred contrary to or in disregard of the above recommendation, our Members and friends are requested to discountenance such a course by declining to give pecuniary aid to any agents who shall travel beyond their own Circuits or Districts for the collection of funds for the discharge of such debts; except in such peculiar cases as may be approved by an Annual Conference, or in case of such agents as may be appointed by their authority.

IV. Sale of Church Property.

¶ 314. If the Trustees of Church property, or any of them, have advanced any sum or sums of money, or are responsible for any sum or sums of money on account of the said property, and they, the said Trustees, are obliged to pay the said sums of money, they, or a majority of them, shall be authorized to raise the said sum or sums of money by a mortgage on the said premises; or by selling the said premises after notice given to the Pastor or Minister of the congregation attending Divine service on the said premises, if the money due be not paid to the said Trustees, or their successors, within one year after such notice given. If such sale take place, the said Trustees, or their successors, after paying the debt and other expenses which are due from the money arising from such sale, shall pay the balance, if not needed and applied for the purchase or improvement of other property for the use of the Church, to the Annual Conference within whose bounds such property is located; and in case of the

reorganization of the said Society, and the erection of a new Church building within five years after such transfer of funds, then the said Annual Conference shall repay to said new corporation the moneys which it had received from the Church or Society as above mentioned.

¶ **315.** Whenever it shall become necessary for the payment of debts, or with a view to reinvestment, to make a sale of Church property that may have been conveyed to Trustees or a Church corporation for either of the foregoing purposes, said Trustees or their successors may, upon application to the Quarterly Conference, obtain an order—a majority of all the members of such Quarterly Conference concurring, and the Pastor and the Presiding Elder of the District consenting—for the sale, with such limitations and restrictions as said Quarterly Conference may judge necessary; and said Trustees, so authorized, may sell and convey such property;

Provided, that in States or countries where the civil or statute law provides any manner of alienation, conveyance, and control of real estate inconsistent with the foregoing, such sale, alienation, or control may be effected pursuant to the provisions of the laws of such State or country; and

Provided, that in all cases the proceeds of the sale, after the payment of debts, if any, if not applied to the purchase or improvement of other property for the same uses, and deeded to the corporation in the same manner, shall be held by such corporation subject to the order of the Annual Conference within whose bounds such property is located, or of the Trustees of the Conference Fund.

¶ **316.** In all cases where Church property is

abandoned, or no longer used for the purpose originally designed, it shall be the duty of the Trustees, if any remain, to sell such property and pay over the proceeds to the Annual Conference within whose bounds it is located; and where no such lawful Trustees remain, it shall be the duty of said Annual Conference to secure the custody of such Church property by such means as the laws of the State may afford, subject to be returned in the same manner and upon the same contingencies as named in ¶ 314.

¶ **317.** Houses of worship and Parsonages may be removed from one place to another on the same conditions on which they may be sold.

V. Building and Renting Parsonages.

¶ **318.** It is recommended by the General Conference that our Ministers advise our friends in general to purchase a lot of ground in each Charge, to build a Parsonage thereon, and to furnish it with, at least, heavy furniture.

¶ **319.** The General Conference recommends to each Charge, in case it is not able to comply with the above request, to rent a house for its married Pastor and his family, and that the Annual Conference assist to make up the rents of such houses as far as they can, when the Charges cannot do it.

¶ **320.** The Stewards in each Charge shall be a standing Committee, where no Trustees are constituted for that purpose, to provide houses for the families of our married Ministers, or to assist the Ministers to obtain houses for themselves, when they are appointed to labor among them.

¶ 321. It shall be the duty of the Presiding Elders and Ministers to use their influence to carry the above rules, respecting building and renting houses for the accommodation of Ministers and their families, into effect. In order to this each Quarterly Conference shall appoint a Committee, unless other measures have been adopted, which, with the advice and aid of the Ministers and Presiding Elders, shall devise such means as may seem fit to raise moneys for that purpose. And it is recommended to the Annual Conferences to make a special inquiry of their Members respecting this part of their duty.

CHAPTER IV.

DENOMINATIONAL FUNDS.

I. Chartered Fund.

¶ 322. To make further provision for distressed Effective Ministers, for the families of Effective Ministers, for Superannuated and Worn-out Ministers, and for the widows and orphans of Ministers, there shall be a Chartered Fund, to be supported by the voluntary contributions of our friends; the principal stock of which shall be funded under the direction of Trustees chosen by the General Conference, and the interest applied under the direction of the General Conference, according to the following regulations, namely:

§ 1. The Presiding Elders, and the Pastors, shall

be collectors and receivers of subscriptions, etc., for this Fund.

§ 2. The money shall, if possible, be conveyed by bills of exchange, or otherwise, through the means of the post, to the General Publishing Agents, who shall pay it to the Trustees of the Fund; otherwise it shall be brought to the ensuing Annual Conference.

§ 3. The interest shall be divided into as many equal parts as there are Annual Conferences, and each Annual Conference shall have authority to draw one of these parts out of the Fund; and if one or more Conferences shall draw out of this Fund in any given year less than one of these parts, then in such case or cases the other Annual Conferences, held in the same year, shall have authority, if they judge it necessary, to draw out of the Fund such surplus of the interest as has not been applied by the former Conferences; and the Bishops shall bring the necessary information of the state of the interest of the Fund, respecting the year in question, from Conference to Conference.

§ 4. All drafts on the Chartered Fund shall be made on the Treasurer of the said Fund, by order of the Annual Conference, signed by the President and countersigned by the Secretary of the said Conference.

§ 5. The money subscribed for the Chartered Fund may be lodged, on proper securities, in the respective States in which it has been subscribed under the direction of deputies living in such States respectively; *provided*, such securities and such deputies be proposed as shall be approved of by the Trustees in Philadelphia, and the stock in which it is proposed to lodge the money be sufficiently productive to give satisfaction to the Trustees.

¶ 323. The Board of Trustees shall have power to fill any vacancy or vacancies that may occur in their body by death, resignation, or otherwise, subject, however, to the approval of the first General Conference that may be held after such vacancy or vacancies shall have occurred.

II. Trustees of the Methodist Episcopal Church.

¶ 324. There shall be an incorporated Board of Trustees of the Methodist Episcopal Church, located at Cincinnati, composed of twelve members, divided into classes of three Ministers and three Laymen each. The term of office shall be eight years. Each General Conference shall elect one class, and fill vacancies caused by death, resignation, cessation of membership in the Church, or otherwise. Vacancies occurring in the interval of the General Conference shall be filled for the remainder of the quadrennium by the Bishops.

¶ 325. This Board shall hold in trust, for the benefit of the Methodist Episcopal Church, any and all donations, bequests, grants, and funds in trust, etc., that may be given or conveyed to said Board, or to the Methodist Episcopal Church, as such, for any benevolent object, and to administer the said funds, and the proceeds of the same, in accordance with the directions of the donors, and of the interests of the Church contemplated by said donors, under the direction of the General Conference; *provided*, that any sums thus donated or bequeathed, but not especially designated for any benevolent object, shall be appropriated to the "Permanent Fund;" and *provided*, also, that the Board shall not be required to accept

any gift, bequest, or trust to which may be attached conditions that appear to the Board to be unreasonable, or likely to produce embarrassment; and having accepted in good faith, under the conditions imposed, any gift or bequest in trust for any one or more of the benevolent societies or other institutions under the patronage or direction of the Church, the Board shall be responsible only for the careful and economical administration of the same, and shall not be held to account to the beneficiary or beneficiaries thereof either for the fund or for a continuous income therefrom or interest thereon, beyond what may be secured through fidelity and diligence; and all necessary expenses arising from the care or administration of any trust shall be charged to the same.

¶ **326.** When any such donation, bequest, grant, or trust is made to this Board, or to the Church, it shall be the duty of the Pastor within the bounds of whose Charge it occurs to give an early notice thereof to the Board, which shall proceed without delay to take possession of the same, according to the provisions of its Charter.

¶ **327.** The Board shall make a faithful report of its doings, and of the funds and property on hand, to each quadrennial session of the General Conference of the Methodist Episcopal Church.

III. The Permanent Fund.

¶ 328. There shall be a Fund known as "The Permanent Fund," to be held by the Trustees of the Methodist Episcopal Church, the principal of which shall be intact forever, and which shall be invested by said Trustees on first-class securities, and at as favorable rates as can be legally secured.

¶ 329. It shall be the duty of all our Ministers to obtain, as far as practicable, contributions to said Fund, by donations, bequests, and otherwise.

¶ 330. The interest accumulating from said Fund shall be subject to the order of the General Conference for the following purposes: 1. To pay the expenses of the General Conference. 2. To pay the expenses of Delegations appointed by the General Conference to Corresponding Bodies. 3. To make up any deficiencies in the salaries of the Bishops. 4. To relieve the necessities of the Superannuated and Worn-out Ministers, and the widows and children of those who have died in the work.

PART VIII.

EDUCATIONAL AND BENEVOLENT INSTITUTIONS.

I. EDUCATION.

II. YOUNG PEOPLE'S SOCIETIES.

III. SUNDAY SCHOOLS.

IV. LADIES' AID SOCIETIES

V. MISSIONARY WORK.

VI. CHURCH EXTENSION.

VII. FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY.

VIII. THE BOOK CONCERN.

IX. CHURCH TEMPERANCE SOCIETY.

CHAPTER I.

EDUCATION.

I. The Board of Education.

¶ 331. For the promotion of the educational work of the Church there shall be a Board known as the Board of Education of the Methodist Episcopal Church. The Board of Education of the Methodist Episcopal Church, as now duly incorporated according to the laws of the State of New York, shall be recognized as said Board of Education until changed by the General Conference. And the said Board shall manage its affairs and property in such manner as shall not be inconsistent with its Charter or the rules and regulations of said General Conference.

¶ 332. The Corresponding Secretary shall be elected by the General Conference. He shall, under the provisions of the Discipline and the direction of the Board, conduct the correspondence, and shall in all his official conduct be subject to the authority and control of the Board, by whom his salary shall be fixed and paid. His time shall be employed in conducting the affairs of the Board and, under its direction, in promoting its general interests by traveling or otherwise.

Any vacancy in this office, caused by death, resignation, or otherwise, shall be filled by the Board,

until the Bishops, or a majority of them, shall fill the vacancy.

¶ **333,** § 1. No institution of learning shall be recognized by the Board of Education as under the auspices of the Methodist Episcopal Church, be inserted in its classified list of such institutions, or receive aid from its connectional educational funds, unless it first have the approval of the Annual Conference within whose bounds it is located, and of the Conferences associated in its management, and unless also (if it is of collegiate grade, and established after July, 1896) it shall have secured the approval of the Board of Education before its establishment.

§ 2. In the case of any institution hereafter established contrary to the provisions in § 1 of this paragraph, the Board of Education, on formal complaint made to it by any Annual Conference interested, shall fix a time and place for hearing the authorities of the said institution, and other institutions affected thereby, and shall advise such adjustment of the relation between them as shall seem wise and proper under the circumstances.

§ 3. The Board of Education shall recognize as auxiliaries such Educational Societies as now exist, or may hereafter be created, provided such societies prosecute their work in harmony with the principles and methods of the Board of Education.

¶ **334,** § 1. The Board of Education shall receive, invest, and disburse the fund known as the "Sunday School Children's Fund" and such other funds as are now in its hands or may be specially committed to it for educational purposes. ¶ 337, § 2.

§ 2. The Board of Education shall administer the Children's Fund to assist worthy young people, Mem-

bers of the Methodist Episcopal Church, in obtaining a more advanced education. The aid shall be granted only in the form of loans, but the Board shall have the authority to cancel said loans, in part or in whole, for protracted ill health, or for five years' actual missionary service.

II. Educational Institutions.

¶ 335, § 1. The educational institutions under the patronage of the Methodist Episcopal Church shall be classified as follows:

1. Primary Schools.
2. Secondary Schools.
3. Colleges.
4. Universities.
5. Schools of Theology.

§ 2. In mission fields and other localities where inadequate provision has been made for elementary instruction, primary schools may be established.

§ 3. Wherever the conditions are favorable, each Conference may have under its direct supervision one or more secondary schools known as academies, seminaries, or collegiate institutes.

§ 4. Conferences shall not approve the multiplication of colleges or universities beyond the needs of the people or their ability to equip and sustain them.

§ 5. Theological schools, whose professors are nominated or confirmed by the Bishops, exist for the benefit of the whole Church. It is the duty of the Bishops, Presiding Elders, and Pastors to direct the attention of our young people to our literary institutions, and of the candidates for our Ministry, having proper qualifications, to our theological seminaries.

§ 6. The Board of Education shall publish in its

annual reports a list of all the educational institutions under the patronage of the Methodist Episcopal Church, classifying the same according to the provisions contained in ¶¶ 335, 336.

III. University Senate.

¶ 336, § 1. There shall be a University Senate of the Methodist Episcopal Church quadrennially appointed by the Bishops under the authority of the General Conference. It shall be composed of persons actively engaged in the work of education, one from each General Conference District and one at large. It is not required that the Conference relation of a ministerial member be held in the General Conference District which he represents, provided his residence and educational work are within such District. If, in consequence of the retirement of a member from educational work, or from any other cause, a vacancy occur in the body during the quadrennium, it shall be the duty of the Bishops at their next semi-annual meeting to fill said vacancy.

§ 2. The Senate shall determine and at least quadrennially revise the minimum equivalents of academic work to be required for promotion to the Baccalaureate degrees in the educational institutions of our Church. The curricula thus determined shall provide for the historical and literary study of the Bible in the vernacular.

§ 3. At the written request of the President and Corresponding Secretary of the Board of Education, or at the written request of any three of its own members, the Senate shall investigate the scholastic requirements and methods of any designated institu-

tion claiming to be under the patronage of the Methodist Episcopal Church, and shall report to the Board of Education its decision as to whether the requirements and methods of said institution are such as to justify its official recognition by the authorities of the Church. Such decision shall thereafter govern the action of the Board of Education.

§ 4. The Senate shall at least quadrennially report to the Board of Education its requirements and decisions, and on the basis of these the Board of Education shall in its official lists and in its administration classify the educational institutions of the Church, whatever their legal or self-chosen name may be.

IV. Duties of Pastors and Presiding Elders.

¶ 337, § 1. It shall be the duty of every Pastor to take one public collection annually in each Society in aid of the work of education. The money so received shall be paid over to such auxiliary of the Board of Education, or institution of learning, as the Annual Conference may direct, or, in the absence of Annual Conference direction, to the treasury of the Board of Education.

§ 2. It shall be the duty of every Pastor to cause every Sunday School under his charge to observe the second Sunday in June, or such other Sunday as may be more convenient, as Children's Day, and upon said day, as part of the service, he shall take a collection to be devoted to the Sunday School Children's Fund. The Pastor shall forward the collection aforesaid directly to the Secretary of the Board of Education, and report the same to his Annual Conference under the head of "Children's Fund;" and all educational

money, except the Children's Fund, shall be reported to the Annual Conference under the head of "Public Educational Collection."

§ 3. The Treasurer of each Annual Conference at the close of each Conference session shall report to the Board of Education the amount of all moneys raised for educational purposes and the objects to which they have been applied.

¶ 338, § 1. It shall be the duty of each Presiding Elder every year to bring the subject of education before the last Quarterly Conference of each Charge within his District, and said Conference shall appoint a Committee on Education consisting of not less than three nor more than seven persons, of which Committee the Pastor shall be Chairman. This Committee shall aid the Pastor in canvassing the Charge for the purpose of stimulating interest in the higher education of our youth, by distributing the catalogues and circulars of the secondary schools, colleges, universities, and theological institutions of the Church, and seeking to secure the attendance of our young people at these institutions.

§ 2. The Presiding Elder every year at the last Quarterly Conference in each Charge shall inquire:

1. Has the Sermon on Education been preached during the year, when, and by whom?

2. Has the canvass for education been made, and the collection for education been taken? Has Children's Day been observed, and have its collections been taken as required by the Discipline, and how much was contributed for each of these purposes?

3. What students in the Charge are attending any of the secondary schools, colleges, universities, or theological schools of the Church?

CHAPTER II.

YOUNG PEOPLE'S SOCIETIES.

I. The Epworth League.

¶ **339.** For the purpose of promoting intelligent and vital piety among the young people of our Churches and Congregations, and of training them in works of mercy and help, there shall be an organization under the authority of the General Conference of the Methodist Episcopal Church and governed by the following Constitution:

CONSTITUTION.

ARTICLE 1. Name.—The title of this organization shall be "The Epworth League of the Methodist Episcopal Church."

ARTICLE 2. Object.—The object of the League is to promote intelligent and vital piety in the young Members and friends of the Church, to aid them in the attainment of purity of heart and constant growth in grace, and to train them in works of mercy and help.

ARTICLE 3. Organization.—With a view to carry out the objects of the League the Chapters and such other Young People's Societies as may be approved by the Quarterly Conferences shall be organized into Presiding Elders' District Leagues, and may also be formed into General Conference District Leagues. Other groupings may be arranged for the advantage

of the work, such as Annual Conference Leagues, State Leagues, City Leagues, etc. The Chapter shall be under the control of the Quarterly Conference and Pastor. Any Young People's Society may become an affiliated Chapter of the Epworth League; *provided*, it adopt the aims of the League, that its President and Officers and general plans of work be approved by the Pastor and Official Board or Quarterly Conference, and that it be enrolled at the Central Office.*

Article 4. Government.—The management of the Epworth League shall be vested in the Board of Control, which shall be appointed by the Board of Bishops, and shall consist of a Bishop, who shall be President of the Epworth League and of the Board of Control, and one from each General Conference District. If the number of the General Conference Districts be odd, the Bishops shall appoint one member at large, in order that there may be an equal number of Laymen and of Ministers. The Editor of the *Epworth Herald*, the General Secretary of the League, the German Assistant Secretary, and the Assistant Secretary for Colored Conferences shall be advisory members of the Board of Control. The Board of Control shall meet four times in each quadrennium.

Article 5. Officers.—The officers of the League shall be a President, a Vice President, a General Secretary, and a Treasurer. The President shall be chosen as hereinbefore provided. The Vice President shall be chosen by the Board of Control from its own body. The General Secretary shall be elected by the

* It is not hereby intended to disturb the present status of other Young People's Societies now organized in the Methodist Episcopal Church which are under the control of the Pastor and Quarterly Conference.

General Conference, and shall be the executive officer of the League. He shall have charge of the correspondence, and shall keep the records of the League, and perform such other duties as the Board of Control may direct. The Editor of the *Epworth Herald* shall be elected by the General Conference, and shall perform such duties as relate to the editorial departments of Epworth League publications. The Treasurer shall be elected by the Board of Control.

All these officers shall be elected quadrennially, and shall hold office until their successors are chosen.

Vacancies in any of the above-named positions, except the Presidency and the Editorship of the *Epworth Herald*, shall be filled by the Board of Control.

ARTICLE 6. German Assistant Secretary.—The editor of the *Haus und Herd* is constituted the German Assistant Secretary of the Epworth League.

ARTICLE 7. Assistant Secretary for Colored Conferences.—There shall be an Assistant Secretary of the Epworth League for work within colored Conferences to be elected quadrennially by the Board of Control, who shall perform such duties as the Board of Control may direct.

ARTICLE 8. Finances.—The salaries of the General Secretary, the Editor of the *Epworth Herald*, and the Assistant Secretary of work within colored Conferences shall be fixed by the Book Committee, and paid by the Book Concern, together with such administration expenses as may be authorized by the Board of Control.

ARTICLE 9. Central Office.—The Central Office of the Epworth League shall be in Chicago, Ill.

ARTICLE 10. Local Constitution.—The Constitution for Local Chapters shall be in charge of the Board of

Control; *provided*, however, that no enactment shall be made which shall in any manner conflict with this General Constitution.

ARTICLE 11. By-Laws.—The Board of Control shall have power to enact such By-Laws for its own government as will not conflict with this Constitution.

ARTICLE 12. Amendments.—This Constitution shall be altered or amended only by the General Conference.

II. Duties of Presiding Elders and Pastors.

¶ **340.** It shall be the duty of the Presiding Elders when holding District or Quarterly Conferences to inquire into the condition of Epworth League Chapters and such other Young People's Societies as may be under the control of the Quarterly and District Conferences, and to ascertain whether they are conducting their affairs in harmony with the purpose and Discipline of the Methodist Episcopal Church.

¶ **341.** It shall be the duty of Pastors to organize, if possible, and to maintain, if practicable, Chapters of the Epworth League.

III. Duties of the President of a Chapter.

¶ **342.** The President of an Epworth League Chapter must be a Member of the Methodist Episcopal Church, and shall be elected by the Chapter and confirmed by the Quarterly Conference, of which body he shall then become a member if approved by it for membership therein. It shall be his duty to present to the Quarterly Conference a report of his Chapter, together with such other information as the Conference may require and he may be able to give.

CHAPTER III.

SUNDAY SCHOOLS.

I. The Sunday School Union.

¶ 343, § 1. For the moral and religious instruction of our children, and for the promotion of Bible knowledge among all our people, there shall be a Sunday School Union, duly incorporated according to law, and having its office in the city of New York, the said Union to include all the Sunday Schools of the Methodist Episcopal Church, and to be subject to such rules and regulations as the General Conference may from time to time prescribe.

§ 2. The work of the Sunday School Union shall be to found Sunday Schools in needy neighborhoods; to contribute to the support of Sunday Schools which without assistance cannot continue; to educate the Church in all phases of Sunday School work, contantly endeavoring to raise ideals and to improve methods; and to give impulse and direction in general to the study of the Bible by the Church. All the work of the Sunday School Union shall be done under the supervision of a Board of Managers, to be appointed by the General Conference.

§ 3. It shall be the duty of the Board of Managers to revise annually the list of Managers, and in case of inattention by any Manager to the duties of the office, it shall declare his seat vacant.

II. The Corresponding Secretary.

¶ **344,** § 1. The Corresponding Secretary shall be elected by the General Conference, and shall be the chief executive officer of the Sunday School Union. He shall also be the Corresponding Secretary and chief executive officer of the Tract Society. Under the provisions of the Discipline and the authority, direction, and control of the Boards he shall conduct the correspondence and business thereof. His time shall be employed in conducting their affairs and under their direction in promoting their general interests by traveling or otherwise. The Board of Managers of the Sunday School Union having each year made an estimate of the sum of money needed for the benevolent work of the Union, the Corresponding Secretary shall notify Presiding Elders and Pastors of the proportion needed from their respective Charges.

§ 2. The Board of Managers of the Sunday School Union shall have power to suspend the Corresponding Secretary or Treasurer for a cause to them sufficient, and a time shall be fixed by the Board at as early a date as practicable for the investigation of the official conduct of said Secretary or Treasurer, due notice of which shall be given by them to the Bishops, who shall select one of their number to be present and preside at the investigation.

§ 3. Any vacancy in this office caused by death, resignation, or otherwise, shall be filled by the Board until the Bishops, or a majority of them, shall fill the vacancy.

¶ **345.** The Corresponding Secretary of the Sunday School Union and the Tract Society shall be Edi-

tor of the Sunday School Books, Papers, and Tracts. He shall also, in consultation with the Publishing Agents, have charge of the Department of Sunday School Requisites, including books of instruction for Sunday Schools and Normal Classes. He shall also be Superintendent of the Department of Sunday School Instruction. The Sunday School Union and the Tract Society shall each pay such proportion of his salary as the Book Committee in consultation with the Executive Committee of each Society shall consider just. The Editor of German Sunday School publications in Cincinnati shall be the German Assistant Secretary of the Sunday School Union and the Tract Society without additional salary.

III. Sunday School Board.

¶ 346, § 1. Every Sunday School of the Methodist Episcopal Church shall be under the supervision of a Sunday School Board, and shall be auxiliary to the Sunday School Union of the Methodist Episcopal Church.

§ 2. The Sunday School Board shall consist of the Pastor, who shall be *ex officio* Chairman, the Sunday School Committee appointed by the Quarterly Conference, the Superintendent, the Assistant Superintendents, the Secretaries, the Treasurer, the Librarians, and the Teachers of the School, and the President of the Sunday School Missionary Society. In case of the withdrawal of Officers or Teachers from the School, they shall cease to be members of the Board.

§ 3. It shall be the duty of the Sunday School Board, whenever practicable, to organize our Schools

into Temperance Societies, under such rules and regulations as the Board may prescribe, the duty of which Societies shall be to see that temperance instruction is imparted to the School, and to secure, so far as possible, the pledging of its members to total abstinence.

§ 4. It shall be the duty of the Superintendent, together with the Sunday School Board, to take a collection in the School at least once a year for the Sunday School Union.

IV. Officers and Teachers.

¶ 347, § 1. The Superintendent shall be nominated annually by the Sunday School Board, and confirmed by the Quarterly Conference at its session after such nomination, and in case of a vacancy the Pastor shall superintend or secure the superintending of the School until such time as a Superintendent nominated by the Sunday School Board shall be confirmed by the Quarterly Conference.

§ 2. The other Officers of the School shall be elected by the Sunday School Board.

§ 3. The Teachers of the School shall be nominated by the Superintendent, after having received the concurrence of the Pastor, and shall be elected by the Board.

§ 4. The place of any Officer or Teacher habitually neglecting his or her duty, or being guilty of improper conduct, or for inefficiency, may be declared vacant by a vote of two thirds of the Board present at any regular or special meeting. When a Teacher ceases to teach membership in the Sunday School Board shall thereby be discontinued.

§ 5. It shall be the duty of the Superintendent to report to each Quarterly Conference:

1. Name of Sunday School.
2. Number of Officers and Teachers.
3. Number of Scholars in all grades.
4. Average Attendance.
5. Number of Scholars in Home Department.
6. Number of Members on the Cradle Roll.
7. Number of Officers and Teachers Members of the Church or Probationers.
8. Number of Scholars (whether attendants or members of Home Department) Members of the Church or Probationers.
9. Number of members of the Sunday School converted during the quarter.
10. Current expenses for the quarter.
11. Amount raised for Missions during the quarter.

V. Duties of Presiding Elders.

¶ **348,** § 1. It shall be the duty of the Presiding Elder to apportion to the Charges in his District the amounts expected from the Conference in the same manner as in the case of the other Societies.

§ 2. It shall be the duty of the Presiding Elder to bring the subject of Sunday Schools before the last Quarterly Conference of each year; and said Quarterly Conference shall appoint a Committee of Members of our Church of not less than three nor more than nine for each Sunday School in the Charge, to be called the Committee on Sunday Schools, whose duty it shall be to aid the Pastor and the Officers of the Sunday Schools in procuring suitable Teachers, in

promoting in all proper ways the attendance of children and adults on our Sunday Schools and at our regular public worship, and in raising money to meet the expenses of the Sunday Schools of the Charge. Of this Committee the Pastor shall be Chairman.

VI. Duties of Pastors.

¶ **349,** § 1. It shall be the duty of the Pastor, aided by the Superintendent and the Committee on Sunday Schools, to decide as to what books and other publications shall be used in the Sunday Schools.

§ 2. It shall be the special duty of the Pastor, with the aid of the other Preachers and the Committee on Sunday Schools, to form Sunday Schools in all our Congregations where ten persons can be collected for that purpose, which Schools shall be auxiliary to the Sunday School Union of the Methodist Episcopal Church; to engage the cooperation of as many of our Members as they can; to visit the Schools as often as practicable; to preach on the subject of Sunday Schools and the religious instruction of children in each Congregation at least once in six months; to form classes, wherever they can, for the instruction of the larger children, youth, and adults in the word of God; and where they cannot superintend them personally, to see that suitable Teachers are provided for that purpose.

§ 3. It shall be the duty of our Ministers to enforce faithfully upon parents and Sunday School Teachers the great importance of instructing children in the doctrines and duties of our holy religion; to see that our Catechisms be used as extensively as possible in

our Sunday Schools and families; and to preach to the children, and catechise them publicly in the Sunday Schools and at public meetings appointed for that purpose.

§ 4. It shall be the duty of every Minister in his pastoral visits to pay special attention to the children; to speak to them personally and kindly on the subject of experimental and practical godliness, according to their capacity; to pray earnestly for them; and diligently instruct and exhort all parents to dedicate their children to the Lord in baptism as early as convenient.

§ 5. Each Pastor shall lay before the Quarterly Conference, to be entered on its Journal, the number and state of the Sunday Schools in his Charge, and the extent to which he has preached to the children and catechised them, and shall make the required report on Sunday Schools to his Annual Conference.

CHAPTER IV.

LADIES' AID SOCIETIES.

I. Object.

¶ **350,** § 1. For the promotion of the social and financial interests of the Churches, Ladies' Aid Societies, or societies of similar designation and purpose, may be organized in the local Charge, which Societies shall be under the control of the Quarterly Conference.

II. Duties of the President of a Ladies' Aid Society.

§ 2. The President of a Ladies' Aid Society shall be elected by the Society and confirmed by the Quarterly Conference. If a Member of the Methodist Episcopal Church, she shall then become a Member of the Quarterly Conference if approved by it for membership therein. It shall be her duty to present to the Fourth Quarterly Conference a report of her Society, together with such other information as the Conference may require and she may be able to give.

III. Duties of Presiding Elders and Pastors.

§ 3. It shall be the duty of Presiding Elders when holding District or Quarterly Conferences to inquire into the condition of the Ladies' Aid Societies, and to ascertain whether they are conducting their affairs in harmony with the purpose and Discipline of the Methodist Episcopal Church.

§ 4. It shall be the duty of Pastors to organize and maintain, if practicable, Ladies' Aid Societies.

CHAPTER V.

MISSIONARY WORK.

THE MISSIONARY SOCIETY.

I. Incorporation and Officers.

¶ **351.** For the better prosecution of Missionary work in the United States and in foreign countries,

there shall be a Missionary Society, duly incorporated according to law, and having its office in the city of New York, said Society being subject to such rules and regulations as the General Conference may from time to time prescribe.

NOTE.—For Charter, Constitution, By-Laws, etc., etc., see Annual Report of Missionary Society.

¶ **352** The Board of Managers of the Missionary Society shall have power to suspend a Corresponding Secretary, or Treasurer, or Manager, for cause to them sufficient; and a time shall be fixed by the Board, at as early a day as practicable, for the investigation of the official conduct of said Secretary, Treasurer, or Manager, due notice of which shall be given by them to the Bishops, who shall select one of their number to be present and preside at the investigation, which shall be before the fourteen members of the General Missionary Committee elected from the Districts by the General Conference, two thirds of whom may remove said Secretary, Treasurer, or Manager from office in the interval of the General Conference.

¶ **353.** In case a vacancy exists in the office of Corresponding Secretary, Treasurer, or Assistant Treasurer, by death, resignation, or otherwise, the Bishops shall have power to fill the vacancy; and until they do so, the Board of Managers shall have power to provide for the duties of the office.

¶ **354.** It shall be the duty of the General Missionary Committee to revise annually the list of Managers, and in case of inattention of any Manager to the duties of the office it may declare his seat vacant.

II. Missions, Foreign and Home.

¶ 355. When a Mission is established in a foreign country, or in the United States and Territories outside of Annual Conferences, the Bishop having Episcopal Supervision of the same may appoint a Member of the Mission as Superintendent, who may also be the Presiding Elder of a District. It shall be the duty of the Superintendent, in the absence of a Bishop, to preside at the Annual Meeting of the Mission, to arrange the work, and take general supervision of the entire Mission, and to represent the state of the Mission and its needs to the Bishop having charge, and to the Corresponding Secretaries.

¶ 356. The Bishop having Episcopal Supervision of a Mission shall annually designate a time at which all the Members of the Mission, and also the native Preachers employed as Supplies or Helpers in the Mission, shall come together for the purpose of holding an Annual Meeting; said Meeting possessing, in all ecclesiastical matters, the functions and privileges of a District Conference; and also transacting such other business as may be assigned by the Board, or grow out of the local interests of the work. In the absence of a Bishop or Superintendent, the Annual Meeting shall choose its Presiding Officer in the manner provided for District Conferences in such cases.

¶ 357. But in Missions in the United States and Territories, the power to license and to try Local Preachers, and to renew the Licenses of Local Preachers and Exhorters, shall remain with the respective Quarterly Conferences; and Local Preachers tried and convicted shall have their Appeal to the Annual Meeting of the Mission.

¶ **358.** The Ministerial Members of the General Missionary Committee shall constitute a Judicial Conference to hear Appeals of Local Preachers convicted at an Annual Meeting of a foreign Mission, said Judicial Conference to be presided over by a Bishop.

¶ **359.** When a Mission in a foreign country shall be organized into an Annual Conference, the administration of the Missionary Society is not thereby disturbed, but shall be continued as in the case of other foreign Missions.

¶ **360.** Wherever Methodist Churches are organized in territory outside of an Annual Conference, or of any regular Mission of our Church, such work may be attached to such home Conference as the said Churches may elect, with the concurrence of the Bishop having charge of said Conference, and may be constituted a Presiding Elder's District.

III. The Annual Conference and Missions.

¶ **361,** § 1. It shall be the duty of each Annual Conference to form within its bounds a Conference Missionary Society, which shall appoint its own officers, fix the terms of membership, and otherwise regulate its own administration. But it shall pay all its funds into the treasury of the Parent Society. It shall appoint a Secretary for each Presiding Elder's District, whose duty it shall be to cooperate with the Presiding Elder in planning and holding District missionary meetings and disseminating missionary literature, and to inform the Corresponding Secretaries from time to time of the state of the work in the District.

§ 2. Any Annual Conference may, at its option, by a vote of two thirds of its Members, assume the responsibility of supporting such Missions, already established within its own limits, as have hitherto been reported under the head of "Missions in the Destitute Portions of the Regular Work," and such other Missions as may be established therein; and for this purpose it shall be at liberty to organize a Conference Domestic Missionary Society, with branches; *provided*, such organization shall not interfere with the collections for the Missionary Society of the Methodist Episcopal Church, as required by the Discipline; *provided*, also, that in case more funds shall be raised for such Missions than are needed, the surplus shall be paid over to the Treasurer of the Missionary Society of the Methodist Episcopal Church at New York, to be appropriated to such Mission or Missions under the care of the Society as may be designated by such Conference.

¶ **362.** It shall be the duty of each Annual Conference within the bounds of the United States, where Missions have been or are to be established, to appoint a Standing Committee, which shall keep a record of its doings, and report the same to the Conference, whose duty it shall be, with the concurrence of the President of the Conference, to make an estimate of the amount necessary for the support of each Mission and Mission School, in full, or supplementary to the amount raised by the Society or Congregation thus aided; for which amount the President of the Conference for the time being shall draw on the Treasurer of the Society in quarterly installments.

¶ **363.** It shall be the duty of each Annual Conference to examine strictly into the state of the

Domestic Missions within its bounds, and to allow none to remain on the list of its Missions which, in the judgment of the Conference, is able to support itself.

¶ **364.** Each Annual Conference shall report through its Secretary, annually, to the Secretaries of the Missionary Society at New York, the name of each District and Charge, within its bounds, sustained in whole or in part by said Conference as a Mission, together with the amount of missionary money appropriated to such for the year, and also the number of years that each Mission has received assistance from the missionary treasury, and whether consecutively or otherwise.

¶ **365.** The President of the Conference, at each session, shall appoint one of its Members, with an alternate, to preach a missionary sermon during its next succeeding session, at such time and place as the officers of the Conference Missionary Society shall designate; and said officers shall cause timely notice of said sermon to be published abroad.

IV. Duties of Presiding Elders.

¶ **366.** It shall be the duty of each Presiding Elder to bring the subject of our Missions before the Quarterly Conference of each Charge within his District at the last Quarterly Conference in each year; and said Conference shall proceed to appoint a Committee of not less than three nor more than nine, of which the Pastor shall be Chairman, to be called the Committee on Missions, whose duty it shall be to aid the Pastor in carrying into effect the Disciplinary measures for the support of our Missions.

¶ **367.** It shall be the duty of each Presiding Elder to see that the provisions of this section are faithfully executed in his District; and in order thereto, he shall inquire at each session of the Quarterly Conference what has been done by the Mission Committee toward raising funds for the support of Missions during the preceding quarter, and particularly whether the Sunday Schools have been organized into Missionary Societies.

V. Duties of Pastors.

¶ **368.** The support of Missions is committed to the Churches, Congregations, and Societies as such.

¶ **369.** It shall be the duty of the Pastor, aided by the Committee on Missions, to provide for the diffusion of missionary intelligence among the Members of the Church and Congregation.

¶ **370.** It shall be the duty of the Pastor, aided by the Committee on Missions, to institute a monthly missionary prayer meeting or lecture in each Society, or Church and Congregation, wherever practicable, for the purpose of imploring the Divine blessing on Missions, for the diffusion of missionary intelligence, and to afford an opportunity for voluntary offerings to the missionary cause.

¶ **371.** It shall be the duty of the Pastor, aided by the Committee on Missions, to appoint Missionary Collectors, and furnish them with suitable books and instructions, that they may call on each Member of the Society, or Church and Congregation, and on other persons, at their discretion, for his or her annual, semiannual, quarterly, monthly, or weekly contribution for the support of Missions. Said Collect-

ors shall make monthly returns, unless otherwise instructed by the Committee, to the Pastor, or to the Missionary Treasurer of the Church, if there be such Treasurer appointed by the Committee on Missions. Such return shall be entered in a book, which the Committee shall provide, together with collections and contributions received from other sources. Such entries shall set forth the name of each Collector, the real or assumed names of the contributors, and the amount contributed by each.

¶ **372.** Each Pastor shall report at Conference to the Executive Committee or to the Board of Managers of the Conference Missionary Society, a plain transcript of the record of the returns provided for in ¶ 371, including the name of each Collector in his Charge, and the name, real or assumed, of each contributor to each Collector, that they may be arranged by Districts and by Charges for publication in the annual report of the Conference Missionary Society, together with the contributions and collections received from other sources, unless the Conference shall by vote declare such transcript returns and such publication unadvisable.

¶ **373.** It shall be the duty of the Pastor, with the aid of the Committee on Missions, to present once in the year to each Congregation the cause of Missions, and to ask public collections and contributions for the support of the same. The manner of asking and taking such collections and contributions shall be at the discretion of the Pastor and the Committee on Missions, with this injunction, that the Pastor shall preach, or cause to be preached on the occasion, one or more sermons, and with the recommendation that one whole Sabbath day be given to the cause on this

annual presentation of Missions in our principal Churches and Congregations.

¶ **374.** It shall be the duty of the Pastor to see that each Sunday School in our Churches and Congregations is organized into a Missionary Society, as prescribed in ¶ 59 of the Appendix to the Discipline. A collection shall be taken for Missions in each Sunday School, as far as practicable, at least once a month; and all sums of money so collected shall be paid into the treasury of the Missionary Society, and the missionary contributions of the Sunday Schools shall be reported in a separate column in the benevolent contributions of the Annual and General Minutes. It shall be the duty of the Sunday School Missionary Society to provide, with the consent of the Sunday School Board, for brief missionary exercises in the Sunday School on the day that the monthly missionary collection is taken, to cause suitable literature to be distributed in the Sunday School, and to arrange for occasional missionary concerts.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

¶ **375.** For the more successful prosecution of the Missionary work of the Church among women in foreign lands, there shall be an organization known as the Woman's Foreign Missionary Society of the Methodist Episcopal Church, to be governed and regulated by its Constitution, which may be altered or amended by the General Conference as the necessities of the work may require.

§ 1. This Society shall work in harmony with, and under the supervision of, the authorities of the Missionary Society of the Methodist Episcopal Church.

The appointment, recall, and remuneration of Missionaries, and the designation of their fields of labor, shall be subject to the approval of the Board of Managers of the Missionary Society of the Methodist Episcopal Church; and annual appropriations to Mission fields shall be submitted for revision and approval to the General Missionary Committee of the Methodist Episcopal Church.

§ 2. All Missionaries sent out by this Society shall labor under the direction of the particular Conferences or Missions of the Church in which they may be severally employed. They shall be annually appointed by the President of the Conference or Mission, and shall be subject to the same rules of removal that govern the other Missionaries.

§ 3. All the work of the Woman's Society in foreign lands shall be under the direction of the Conferences or Missions, and their Committees, in exactly the same manner as the work of the Missionary Society of the Methodist Episcopal Church, the Superintendent or Presiding Elder having the same relation to the work and the person in charge of it that he would have were it a work in the charge of any Member of the Conference or Mission.

§ 4. The Funds of the Society shall not be raised by collections or subscriptions taken during any of our regular Church services, nor in any Sunday School, but shall be raised by such methods as the Constitution of the Society shall provide, none of which shall interfere with the contributions of our people and Sunday Schools for the treasury of the Missionary Society of the Methodist Episcopal Church; and the amount so collected shall be reported by the Pastor to the Annual Conference,

and be entered in a column among the Benevolent Collections in the Annual and General Minutes.

§ 5. The provisions of § 4 of this paragraph (¶ 375) shall not be so interpreted as to prevent the Women from taking collections in meetings convened in the interests of their Societies; nor from securing memberships and life-memberships in audiences where their work is represented; nor from holding festivals or arranging lectures in the interests of their work.

WOMAN'S HOME MISSIONARY SOCIETY.

¶ 376. There shall be an organization known as the Woman's Home Missionary Society of the Methodist Episcopal Church, which Society shall have authority to collect and disburse money, employ Missionaries, and do work among the neglected populations in the home field under the same Disciplinary rules and regulations as those which apply to the Woman's Foreign Missionary Society, except the requirements contained in §§ 2 and 3 of ¶ 375.

NATIONAL CITY EVANGELIZATION UNION.

1. National Union.

¶ 377. The National City Evangelization Union shall be composed of representatives from all the Local Organizations or Unions, by whatever name known, in the cities of the United States, working for City Evangelization and City Church Extension under the auspices of the Methodist Episcopal Church.

The object of the National Union is to promote the

efficiency of the Local Unions, to bring them into helpful and fraternal relations, to encourage the formation of similar Unions in all the cities, or in contiguous communities, where the Methodist Episcopal Church has three or more Pastoral Charges, and in general to keep before the Church its responsibility for the evangelization of the cities.

The Board of Managers shall consist of the officers of the Society and of thirty other Members, Laymen or Ministers, who shall be elected at such times as the Constitution of the National Union shall provide. The Bishops shall be *ex officio* members of the Board. It shall be the duty of the Corresponding Secretary elected by the National City Evangelization Union to conduct the correspondence of the Union, and in general to promote the interests of City Evangelization throughout the Church by the circulation of literature, the visitation of cities and Annual Conferences, and by such cooperation with the Local Unions as may be found practicable.

The National Union shall present to each General Conference a report, for the quadrennium next preceding, of its general condition and work, and of the receipts and expenditures of all the federated Unions.

2. Local Unions.

¶ 378. To promote City Evangelization and City Church Extension, it is recommended that in every city, or in contiguous communities, in the United States where the Methodist Episcopal Church has three or more Charges a Local Union be organized with such Board of Management as it shall determine. Every Pastor and Presiding Elder in the city, with the resident Bishop, if there be one, shall be

recognized as Members, and each Quarterly Conference shall be entitled to representation in the Union.

The scope of the work of the Local Union may, among other objects, include properly the planting of Churches and Sunday Schools, the aid of weak Churches, Missions to foreign populations, the transforming of downtown Churches into new centers with modern methods of service, the institution of Kindergartens and Industrial Schools, evangelistic, social, and Christian Settlement Work, conducting Rescue Missions and institutions for the relief of the destitute and the recovery of the outcast. A Local Union may also combine with its plans for evangelization methods for promoting the connectional social life of the several Churches.

§ 1. The Local Unions shall have authority, each in its own territory, to collect and disburse money for the object contemplated in its organization.

§ 2. It shall be the duty of the Presiding Elder whose District includes a city, or contiguous communities, with three or more Charges to use his influence to secure their organization into such a Union as is herein provided for, and he shall exercise special supervision over it until it shall make other provision for its superintendence. And he shall include in his annual report to the Conference the needs and conditions of such organization.

§ 3. It shall be the duty of each Pastor stationed within the territory included in the Charter or Constitution of any such Local Union approved by the Annual Conference to take up a collection annually for this cause and report the amount to the Annual Conference.

§ 4. The Annual Conferences are directed to take such friendly cognizance of the Local Unions within their bounds as may promote their efficiency and facilitate their work, and also to provide for publishing their tabulated reports in the Conference Minutes.

§ 5. The General Missionary Committee is requested to cooperate with the City Evangelization Union as far as may be found practicable.

CHAPTER VI.

CHURCH EXTENSION.

I. Parent Board.

¶ 379. There shall be a Board of Church Extension, consisting of thirty-two Ministers and thirty-two Laymen, to be chosen by the General Conference, and to be duly incorporated according to law, with such powers and prerogatives as may be needful to the object of its appointment; said Board to be subject to the control of the General Conference. The Bishops shall be *ex officio* members of the Board.

¶ 380. The term of service of the members of the Board shall begin on the second Wednesday in June following their appointment, and continue during the ensuing four years, and until their successors shall be duly chosen and have entered upon their duties, unless otherwise ordered by the General Conference. If a vacancy should occur by death, resignation, or otherwise, during the interval between the

sessions of the General Committee, the Board shall have power to fill the vacancy.

¶ **381.** The Officers of the Board shall be a President, five Vice Presidents, one Corresponding Secretary, who shall be the executive officer of the Board, and a first Assistant Corresponding Secretary, with such additional Assistant Corresponding Secretaries as the General Committee of Church Extension may authorize and appoint, a Recording Secretary, a Treasurer, and an Assistant Treasurer, all of whom shall be elected by the Board at the first regular meeting in November of each year, except as hereinafter provided.

¶ **382.** The Corresponding Secretary and the first Assistant Corresponding Secretary shall be elected by the General Conference. They shall, under the provisions of the Discipline and the directions of the General Committee and of the Board, conduct its correspondence, and shall, in all their official conduct, be subject to the authority and control of the Board, by whom their salaries shall be fixed and paid. They shall be exclusively employed in conducting the affairs of the Board, and, under its direction, in promoting its general interest, by traveling or otherwise. Should a vacancy occur by death, resignation, or otherwise, the Board shall have power to provide for the duties of the office until the Bishops, or a majority of them, shall fill the vacancy.

¶ **383.** An additional Assistant Corresponding Secretary, or more than one, may be appointed at any time by the General Committee, on the nomination of the Bishops; which Secretary or Secretaries shall receive such salary, and render such service, as the Board may determine.

¶ **384.** The Board shall hold its meetings in the city of Philadelphia. It shall have power to make By-laws for the regulation of its own proceedings, not in conflict with the Charter, the Discipline, or the directions of the General Committee; to provide for and administer a Loan Fund; to establish and administer an Annuity Fund, either in connection with, or separate from, the Loan Fund, as it may deem wise; to take and hold in trust for the Methodist Episcopal Church any real or personal property; to dispose of the same for the use and benefit of the Church, and generally to do all and singular the matters and things which shall be necessary and lawful in the execution of its trust; *provided*, however, that all amounts received on Loan Fund shall be used only for loans on adequate security; and *provided*, further, that the aggregate amount of interest and annuities payable shall never be allowed to exceed the aggregate amount of interest receivable; and *provided*, also, that an equitable proportion of the expenses of administration of the business of the Board shall be charged to and defrayed out of the interest received on the loans made by the Board from the Loan Fund and the Annuity Fund respectively.

¶ **385.** The Board shall also have authority to provide and recommend a uniform plan for the organization of local Boards of Church Extension in large cities, under such local administration as may be deemed advisable; but in no case shall such local organizations interfere with the general work of the Board.

¶ **386.** The Board shall also have authority, by constituting or procuring a special incorporation, or otherwise, to aid either by donation or by loan, or

by both, in the erection of parsonages, and also to take such measures as it may deem wise and necessary to procure the insurance of Churches and other Church property against loss by fire; and the profits arising therefrom, if any, after the accumulation of a sufficient reserve fund, shall be devoted to the purposes of the Board.

¶ **387.** The Board shall also have authority, with the concurrence of the General Committee, to make such provisions as it may deem wise for honorary membership in the Parent and Conference Boards of Church Extension, and in the General Committee.

¶ **388.** At all meetings of the Board thirteen members shall constitute a quorum. The Minutes of each meeting shall be signed by the Secretary thereof.

¶ **389.** The Board shall publish quarterly, or oftener, full information concerning its work; and shall submit to the General Conference a report of its proceedings for the preceding four years, and of the state of the funds.

II. Conference Boards.

¶ **390.** Each Annual Conference shall, on the nomination of the Presiding Bishop, appoint a Conference Board of Church Extension, composed of equal numbers of Ministers and Laymen, consisting of a President, Vice President, Secretary, and Treasurer, and not less than two nor more than six additional members, so located that a quorum thereof may be convened at any time. The Presiding Elders shall be *ex officio* members of the Conference Board, and shall also be a Standing Committee on apportioning amounts asked of the Conference. The Board

through its Secretary shall report to the Annual Conference its proceedings, including its recommendations in the disposition of funds appropriated by the Parent Board, together with an accurate statement of the debits and credits of the Conference, and the condition of the Churches in their accounts with the Loan Fund. The Secretary of the Conference shall notify the Corresponding Secretary of the Parent Board of the name and post office address of each member of the Conference Board soon after the adjournment of the Conference. ¶ 400.

¶ **391.** The Conference Board shall be auxiliary to the Parent Board, and shall, under its direction, have charge of all the interests and work of Church Extension within the Conference. The Presiding Elders shall, as a Committee on Apportionments, distribute for collection the amount asked of the Conference among the several Districts and Pastoral Charges, with due regard to their circumstances and ability, and notify each Pastor and Quarterly Conference early in the year of the amount of their apportionment, and report the result to the Annual Conference.

¶ **392.** The Treasurer of the Conference Board shall, as early as practicable, at least once in every three months, remit all funds coming into his hands to the Treasurer of the Parent Board.

¶ **393.** If for any reason such Conference Board cannot be constituted or act, the Bishop having charge, or a Committee by him appointed, may perform any of the duties required in this section.

III. General Committee.

¶ **394.** There shall be a General Committee of Church Extension, composed as follows: 1. Of the General Superintendents, one of whom, as they may from time to time determine, shall be Chairman. 2. Of the Corresponding Secretary and Assistant Corresponding Secretaries, the Treasurer, and the Recording Secretary of the Board, which Secretary shall also be *ex officio* Secretary of the General Committee. 3. Of one representative from each General Conference District (¶ 71), elected by the General Conference on the nomination of the Delegates of each District respectively. 4. Of an equal number of representatives appointed by the Board.

¶ **395.** It shall be the duty of this Committee to meet annually, in such place and on such day in the month of November as shall be appointed by the Corresponding Secretary, to determine: 1. What amount each Conference shall be asked to raise by collections for the use of the Board during the ensuing year; 2. What amount may be donated and loaned within each Conference during the same period; and, 3. What amount may be applied to general and special purposes not included in the above.

¶ **396.** The General Committee shall also have authority to counsel and direct the Board in the general administration of the trust committed to its care. It shall also have authority to revise the list of members of the Board, and for inattention to the duties of the office, or for other cause, to declare the seat of any member vacant, and to fill any existing vacancy on the Board.

¶ **397.** If a vacancy should occur in the Commit-

tee by death, resignation, removal from the District, or otherwise, the Bishop having charge of the Conference within which such vacancy occurs shall fill it.

¶ **398.** Expenses incurred by the Committee in the discharge of its duties may be paid by the Treasurer of the Board.

IV. Applications for Aid.

¶ **399.** All applications for aid shall be made in accordance with blank forms to be furnished by the Parent Board, and shall set forth, 1. The number of Church Members, of Sunday School Children, and of the Congregation to be accommodated, the population of the place, and prospects of growth. 2. The legal incorporation of the Church or Board of Trustees. 3. The location, size, present and prospective value of the site, the validity of the title thereto, and whether held in trust for the Methodist Episcopal Church. 4. A description of the building to which aid, if granted, will be applied; and, if required, a copy of the plans and specifications of the architect shall be submitted, and, if deemed necessary by the Parent or Conference Board, modified as may be suggested. 5. The estimated and probable cost when completed. 6. The available resources and amount of reliable subscriptions; and that those immediately interested have done or are doing all that could be reasonable expected. 7. What amount of debt, if any, may be allowed to remain against the property, and how soon the Trustees or others will agree to remove it. 8. Is the property insured? Will it be? In what company? To what amount? 9. Whether

the Church, if aided, will probably become self-supporting, and how soon, and to what extent it may be expected to aid in the general work of the Church. 10. Any additional facts and circumstances that will assist the Board to a proper decision on the application.

¶ **400.** Every such application for aid shall be first submitted to the Conference Board of Church Extension, and said Board shall certify its action thereon to the Parent Board; and aid shall be granted only by the concurrent action of both the Conference Board and of the Parent Board, and, except in cases of great emergency, within the amount authorized by the General Committee; *provided*, however, that for the procurement of property in Mission territory the Parent Board may appropriate funds specially authorized by the General Committee without such application or recommendation by a Conference Board; but in all such cases the title to such property should vest in the Board of Church Extension.

V. Duties of Presiding Elders and Pastors.

¶ **401.** It shall be the duty of each Presiding Elder to bring the subject of Church Extension before the Quarterly Conference of each Charge within his District at the last Quarterly Conference in each year; and said Quarterly Conference shall appoint a Committee of not less than three nor more than five, of which the Pastor shall be Chairman, to be called the Committee on Church Extension, whose duty it shall be to aid the Pastor in carrying into effect the provisions of the Discipline and plans of the Boards for

the support of this cause, and in securing at least the amount asked of the Circuit or Station for its aid; and the Presiding Elder shall inquire, in the Third Quarterly Conference of each year, what has been done for this cause, and whether the amount asked has been received; and if not, he shall urgently request the Pastor and the Quarterly Conference to take such measures as will secure the amount before the close of the year.

¶ **402.** It shall be the duty of the Pastor, aided by the Committee on Church Extension, to provide for the diffusion of information concerning the work and wants of the Board of Church Extension; he shall preach, or cause to be preached, a sermon on this subject in each Congregation in every year, and solicit contributions from each, endeavoring to secure at least the amount asked as above provided; and he shall, at each Conference, report the amount asked and the amount received for Church Extension. He shall also invite special contributions and bequests to the Loan Fund.

CHAPTER VII.

FREEDMEN'S AID AND SOUTHERN EDUCATION SOCIETY.

I. General Object.

¶ **403.** The work of the Freedmen's Aid and Southern Education Society shall be the establishment and maintenance of institutions for Christian

education in the Southern States and in Porto Rico among both colored and white people. The instruction in these institutions shall include such literary, professional, and industrial courses of study as will tend to the development of the highest Christian character. The location of these institutions shall be with reference to the formation of an educational system with collegiate centers and cooperative preparatory academies, so that with the greatest economy the needs of the people will be most fully met. The schools shall be made self-supporting as rapidly as the financial condition of the people will permit. Special efforts shall be made to secure permanent endowments for the various institutions, and the control of said schools by local Boards of Trustees shall be in proportion to their local support.

II. Board of Managers.

¶ **404.** There shall be a Board of Managers consisting of eighteen Ministers and twelve Laymen, to be elected quadrennially by the General Conference, and the term of service of the members of this Board shall begin on the second Wednesday in June following their appointment, and continue during the ensuing four years and until their successors shall be chosen and have entered upon their duties. Said Board of Managers being duly incorporated according to law, and having such powers and prerogatives as are needful for conducting the work of the Society, except such authority as is given to the General Committee, shall be subject to the control of the General Conference. Thirteen members shall constitute a quorum for the transaction of all business

except the appropriation of funds authorized by the General Committee, and the purchase or sale of real estate, in which cases a majority of the members shall be a quorum. The Board shall make a quadrennial report of its work to the General Conference, and shall publish quarterly or oftener full information concerning its work.

III. Officers.

¶ 405, § 1. The Officers of this Board shall be a President, three Vice Presidents, two Corresponding Secretaries, such Assistant Secretaries as the General Committee may appoint, a Recording Secretary, a Treasurer, and an Assistant Treasurer, all of whom except the Corresponding Secretaries and the Assistant Secretaries shall be elected by the Board at its annual meeting each year.

§ 2. The Corresponding Secretaries shall be elected by the General Conference, and shall, under the provision of the Discipline and the direction of the General Committee and of the Board of Managers, conduct the correspondence, and shall be in all official acts subject to the authority and control of the Board, by whom their salaries shall be fixed and paid. Their time shall be devoted to the affairs of the Society under the direction of the Board in promoting its interest by traveling at large through the Church, conducting the office work, superintending the institutions of learning under the care of the Society, or otherwise. Any vacancy by death, resignation, or otherwise shall be filled by the Board, until the Bishops or a majority of them shall fill the vacancy. One or more Assistant Corresponding Sec-

retaries or Field Agents may be appointed at any time by the General Committee, and they shall receive such salary and render such service as the Board may determine.

§ 3. The senior Book Agent at Cincinnati shall be the Treasurer of this Society, and the Board of Managers may appoint such Assistant Treasurers as it deems wise.

IV. General Committee.

¶ 406. There shall be a General Committee of the Freedmen's Aid and Southern Education Society composed as follows:

(1) Of the Bishops; (2) Of the Corresponding Secretaries, Treasurer, and Recording Secretary of the Board of Managers, who shall be *ex officio* Secretary of the General Committee; (3) One representative from each of the General Conference Districts respectively to be appointed by the General Cenference (¶ 71), and (4) an equal number of representatives, to be appointed by the Board of Managers; and the said District representatives shall be the same as those elected on the General Committee of the Missionary Society. The Committee shall meet annually in such place and on such day in November as shall be fixed by the Corresponding Secretaries, to receive and consider the annual report of the Board of Managers; to determine what institutions shall receive aid for the ensuing year, the total amount to be expended, and as far as practicable the amount each school shall receive; to fix what amount shall be apportioned to each Annual Conference to be raised for the use of the Board, and to counsel and direct the

Board in the general administration of its affairs. It shall have authority, for neglect of official duties or for other cause, to declare the seat of any member vacant in the Board of Managers. If a vacancy shall occur in the Committee by death, resignation, removal from the District, or otherwise, the Bishops shall fill it. Expenses incurred by the Committee in the discharge of its duties shall be paid by the Treasurer of the Board.

V. Duties of Presiding Elders and Pastors.

¶ **407,** § 1. Each Presiding Elder shall, as early in the Conference year as possible, inform each Pastor in his District of the amount to be raised in his Charge, and he shall also inquire at the Third Quarterly Conference if the amount asked for has been raised, and, if it has not, urge that it be raised before the close of the Conference year.

§ 2. At the last Quarterly Conference of each year, a Committee of not less than three nor more than nine shall be appointed, of which the Pastor shall be Chairman, to be called the Committee on Freedmen's Aid and Southern Education, whose duty it shall be to aid in carrying into effect the provisions of the Discipline and the plans of the officers and Managers of the Society for the support of this cause, so that at least the amount asked for each year in the Charge shall be secured. This Committee shall also see that information concerning this work is diffused among the people.

¶ **408.** The Pastor shall, once a year, with the aid of the Committee on Freedmen's Aid and Southern Education, present the claims of this work to his

people, and ask subscriptions and collections for the support of the same. The Pastor shall preach, or cause to be preached, a sermon on the occasion. He shall report to the Annual Conference the amount collected for this cause, and the collections shall be published in a column in the General Minutes, and also in the Minutes of the Annual Conference.

CHAPTER VIII.

THE BOOK CONCERN.

I. Publishing Houses.

¶ **409.** The principal Publishing Houses of the Book Concern shall be in the cities of New York and Cincinnati; but there shall be Depositories of our publications at such other places as the General Conference may from time to time determine.

¶ **410.** The General Conference shall quadrennially elect two Agents for the Publishing House in New York and two Agents for the Publishing House in Cincinnati; which Agents shall have authority, under the supervision of the Book Committee, to regulate the publications and other business of the Concern, except that which belongs to the Editorial Departments, in such manner as the interests of the Church may require.

¶ **411.** It shall be the duty of the Agents of both Publishing Houses to publish such books, tracts, periodicals, etc., as are ordered by the General Conference or by the Book Committee. They may nomi-

nate an Editor, who, when elected by the Book Committee, shall have editorial supervision of all manuscripts intended for publication.

¶ **412.** The Agents at Cincinnati shall supervise and manage the business in the West in cooperation with the Agents at New York. Either House shall have authority to publish any book or tract previously issued by the other House, when in the judgment of the Agents or the Book Committee the interests of the Church require such republication, and the plates for the same or for any new work about to be published by either shall upon order be supplied by the other at cost. Printed sheets shall be supplied by either House to the other at master's rates, and bound books of the General Catalogue at not less than fifty per cent discount from the retail price.

¶ **413.** Each House shall pay such proportion of the appropriations made by the General Conference or of the dividends authorized by the Book Committee as the General Conference or the Book Committee may from time to time direct.

¶ **414.** The Publishing Agents shall keep a separate account with each department of the business, and with each periodical published under their supervision, and they shall set forth in their reports to the Annual and General Conferences the amount of sales, receipts, and expenditures for books, periodicals, and depositories under their control, together with a statement of the profits or losses on the same. They shall furnish to the Local Committee, hereinafter designated, at each of its monthly meetings, a full and satisfactory statement of the transactions of the preceding month; and, if the Lo-

cal Committee shall so require, present for examination vouchers for all payments during the period specified. And they shall afford said Committee every possible means and facility for a full and intelligent understanding of the business.

¶ **415.** The Agents both at New York and Cincinnati shall annually take an account of stock, including in their inventory all the assets of whatever nature of the respective Publishing Houses at their estimated cash value, except real estate, which shall be appraised by the Local Committees respectively at the beginning of each quadrennium, and this valuation shall not be changed during the quadrennium except by the purchase or sale, improvement or destruction, of property; said account shall also contain a full and detailed statement of all liabilities, profits, and losses. And they shall hand over to their successors in office such statement of assets and liabilities as shall be approved and certified by the Book Committee.

¶ **416.** The Publishing Agents and Editors are required to give their undivided attention to the duties of their respective positions, and to require of their employees the faithful performance of the work assigned to them.

¶ **417.** Every Annual Conference shall appoint a Committee, which, in the absence of an Agent, shall attend to the collection of the accounts forwarded from the Book Concern, and make accurate return for the same. Every Presiding Elder and Pastor shall do all in his power to collect debts due the Concern. If any Minister or Member of our Church, indebted to the Book Concern, shall refuse or neglect to make payment, or come to a just settlement, he

shall be dealt with in the same manner as in other cases of debt or disputed accounts.

¶ **418.** The profits arising from the Book Concern, after a sufficient capital to carry on the business is retained, shall be regularly applied to the relief of Effective, Supernumerary, and Superannuated Ministers, their wives, widows, and children. The Publishing Agents shall every year forward to each Annual Conference a statement of the dividend to which it is entitled, together with a draft for the same.

¶ **419.** Any Member of an Annual Conference who may publish any work or book of his own shall be responsible to the Conference for any obnoxious matter or doctrine contained therein.

II. The Book Committee.

¶ **420,** § 1. The General Conference of A. D. 1900 shall elect a Book Committee consisting of one member from each of the General Conference Districts into which the Annual Conferences are distributed, those elected from the odd numbered Districts to be elected for a term of eight years, and those from the even Districts for a term of four years; and thereafter there shall be elected by each General Conference, for a term of eight years, one member for each District, to take the place of the member from the District whose term is then expiring, or to fill vacancies, and of three from New York or its vicinity, to be known as the Local Committee in New York; and three from Cincinnati or vicinity, to be known as the Local Committee in Cincinnati. The Book Committee shall during the interval of the Gen-

eral Conference have power to fill vacancies occurring in its own body.

§ 2. The Committee shall have general supervision of the publishing interests of the Church, examine carefully into their condition, and make report of the same to the Annual Conferences and to the General Conference. It shall also be its duty to fix the salaries of the Bishops, Publishing Agents, and all official Editors not otherwise provided for, and upon the recommendation of the Agents, to elect a Book Editor, and to determine the amount to be allowed for correspondence for the several official periodicals.

§ 3. It shall have full power to discontinue any depository or periodicals when the interests of the Church or Book Concern demand it; said action shall, however, not be taken except by a two-thirds vote of the Committee, due notice of such contemplated action having been given the Agents. The Committee shall have the power to order expenses curtailed in any department of either Publishing House when it deems it necessary for the welfare of the same; and when such action as above specified shall have been taken, the Agents shall proceed at once to carry out the instructions of the Committee. The Committee shall also attend to all matters referred to it by the Agents or Editors for its action or counsel. The Agents of either Publishing House are authorized, by and with the advice and consent of the Local Committee, to sell any real estate belonging to the same when it may be deemed best for the interests of the Church and Book Concern.

§ 4. The Book Committee shall apportion to the Annual Conferences, within the first year of the quadrennium, the estimated expenses connected

with the sessions of the General Conference, including the expenses of Judicial Conferences, of Fraternal Delegates, and disbursements of all kinds ordered by the General Conference that do not relate to the publishing interests; and a collection for this purpose shall be taken annually, or until the apportionment is met.

¶ **421.** The Local Committees at New York and Cincinnati, acting jointly, shall have power to suspend an Agent or Editor for cause to them sufficient, and a time shall be fixed at as early a day as practicable for the investigation of the official conduct of said Agent or Editor, due notice of which shall be given by the Chairman of the Book Committee to the Bishops, who shall select one of their number to be present and preside at the investigation, which shall be before the fourteen members from the districts into which the Annual Conferences are distributed, two thirds of whom may remove said Agent or Editor from office in the interval of the General Conference. And in case a vacancy occurs in any of the Agencies or Editorial Departments authorized by the General Conference, it shall be the duty of the Book Committee, two at least of the General Superintendents being present and a majority of those present concurring, to provide as soon as practicable for such vacancy until the next General Conference.

¶ **422.** The Book Committee shall be governed by the following regulations:

1. Immediately after its appointment the members shall divide themselves into two sections of ten each, the one to consist of the members from the Eastern Districts, together with the Local Committee in New York, to be called the Eastern Section; the other to

consist of the members from the Western Districts and the Local Committee in Cincinnati, to be called the Western Section.

2. To the Eastern Section shall pertain the supervision of the Publishing House in New York. The three members chosen from New York and vicinity as a Local Committee shall meet monthly at the Book Room in New York, to examine into the transactions of the month preceding. They shall keep a correct record of their proceedings, to be submitted to the Eastern Section of the Book Committee at its annual meeting, to be held at the place of and on the day previous to the meeting of the Book Committee.

3. The Western Section of the Book Committee and the Local Committee at Cincinnati shall perform the same duties for the Publishing House in Cincinnati, and be under the same regulations as are herein specified for the government of the Eastern Section.

¶ **423.** The annual meeting of the Book Committee shall be held on the second Wednesday of February, and each Section shall have meetings at such time as it may elect.

III. Editors and Periodicals.

¶ **424.** There shall be elected quadrennially by the General Conference an Editor for each of the following periodicals: *The Methodist Review*, *The Christian Advocate*, *The Pittsburg Christian Advocate*, *The Southwestern Christian Advocate*, *The Western Christian Advocate*, *The Northwestern Christian Advocate*, *The Central Christian Advocate*, *The Epworth Herald*, *The Christian Apologist*, *The Pacific Christian Advocate*, *Haus und Herd*, and *The California*

Christian Advocate. The Editor of *Haus und Herd* shall also be Editor of German Sunday School Books, periodicals, and tracts.

¶ **425.** The Annual Conferences are affectionately and earnestly requested not to establish or encourage the founding of any more Conference or local Church papers; and where such papers exist to discontinue the same, when it can be done consistently with existing obligations.

IV. Special Publishing Committees.

¶ **426.** *The California Christian Advocate* shall be published at San Francisco, California, by a Commission appointed by the Book Committee.

¶ **427.** There shall be a Publishing Committee for *The Pittsburg Christian Advocate*, consisting of three members from the Pittsburg Conference, two from the Erie Conference, two from the East Ohio Conference, and two from the West Virginia Conference, to be chosen by the General Conference. The Committee shall fix the salary of the Editor, keep an account of the receipts and expenditures for the paper, and shall report annually its financial condition to the patronizing Conferences. A copy of said report shall also be sent to the Agents at New York, and any balance remaining after defraying current expenses shall be subject to the order of said Agents.

V. Depositories.

¶ **428.** There shall be Depositories of our books at Pittsburg, Pennsylvania; at Boston, Massachusetts; and at Detroit, Michigan. They shall be furnished

by the Agents at New York with full supplies of the books of our General Catalogue, Sunday School Books and tracts, to be sold for the Concern at the same terms as at New York; *provided*, that there shall not be more than fifteen thousand dollars' worth at Pittsburg, nor more than ten thousand dollars' worth at Boston. There shall also be a Depository at Chicago, Illinois, at Kansas City, Missouri, and at San Francisco, California, to be supplied by the Agents at Cincinnati.

¶ **429.** The expenses incident to the transportation, management, and sale of our books at these Depositories having been met out of the sales, the net proceeds shall be forwarded to the Agents.

¶ **430.** Full statements shall be made to the Agents, at dates fixed by them, of the amount of sales and expenses; distinguishing cash sales from those on credit. Annual statements shall also be made of the amount of stock.

¶ **431.** No books shall hereafter be sold on commission, either from New York, Cincinnati, or any Depository or establishment under our direction.

VI. Circulation of Religious Tracts.

¶ **432,** § 1. It is recommended to our people everywhere to form Tract Societies auxiliary to the Tract Society of the Methodist Episcopal Church.

§ 2. It is recommended to Pastors to take annually, in their several Congregations, collections in behalf of the Tract Society of the Methodist Eposcipal Church.

¶ **433.** It shall be the duty of each Presiding Elder to bring the Tract cause before the last Quar-

terly Conference of each year, in each Charge within his District; and said Conference shall appoint a Committee, of which the Pastor shall be Chairman, whose duty it shall be to devise and execute plans for local tract distribution.

CHAPTER IX.

CHURCH TEMPERANCE SOCIETY.

¶ **434.** In order to make more effectual the efforts of the Church to create public sentiment and crystallize the same into successful opposition to the organized traffic in intoxicating liquors, the General Conference hereby authorizes the organization of "The Temperance Society of the Methodist Episcopal Church," under the following Constitution:

CONSTITUTION.

ARTICLE I. The object of this Society is to promote voluntary total abstinence from all intoxicants and narcotics by the members of the Church, Sunday School, and Epworth League, and the speedy enactment of statutory and constitutional laws prohibiting the traffic in alcoholic liquors.

ARTICLE II. The management of the Society shall be vested in a Board of Managers, consisting of a Bishop, who shall be President, and fifteen persons residing in the territory in, near, or convenient of access to Chicago, who shall be nominated by the Bishops and elected by the General Conference.

The Board of Managers shall meet annually, and at such annual meetings may fill vacancies in the Board, caused by death, resignation, or other reason.

Article III. The officers of the Board shall be a President, Vice President, Secretary, and Treasurer. The President shall be chosen out of their number by the Board of Bishops. The other officers shall be elected by the Board of Managers at the first meeting thereof after the adjournment of the General Conference, at which said Board is elected, and the said Board shall have power to fill any vacancies in these offices other than President. The Central Office of the Society shall be located at Chicago, Illinois.

The Board of Managers shall have power to enact such By-laws as it may deem necessary for its own government.

Article IV. It shall be the duty of the Board of Managers to officially represent the Church in every wise movement for the promotion of voluntary personal total abstinence, and to secure legal prohibition of the liquor traffic; to publish, approve, and distribute literature on the liquor traffic, the use of narcotics and other manufactured articles containing a large percentage of alcoholic spirits; to devise such plans and make such advices as shall enable the Church to most successfully oppose and overthrow this great foe of society, the legalized liquor traffic; to make such use of the money received into its treasury as the work demands; to publish annually a report of its work, and make a quadrennial report to the General Conference.

Article V. Each Annual Conference shall form within its bounds a Conference Temperance Society, which shall elect its own officers and otherwise regulate its own administration. It shall elect a Temperance Committee in each Presiding Elder's District, consisting of the Presiding Elder and two

others nominated by the Presiding Elders and elected by the Conference.

It shall be the duty of the District Committee to cooperate with other reliable temperance movements, and to give all possible aid to No-License campaigns. At each session of the Annual Conference a Conference anniversary or mass meeting shall be held in the interest of temperance and prohibition.

Article VI. It shall be the duty of the Pastor to see that each Sunday School is organized into a Temperance Society, that temperance instruction is imparted, and that as far as possible the members of the School are pledged to total abstinence.

PART IX.

BOUNDARIES.

I. MODE OF DETERMINING BOUNDARIES.
II. BOUNDARIES OF CONFERENCES.
III. BOUNDARIES OF MISSIONS.
IV. ENABLING ACTS.

CHAPTER I.

MODE OF DETERMINING BOUNDARIES.

¶ 435. The General Conference shall appoint a Committee on Boundaries, consisting of two members from each Annual Conference to be nominated by the delegations severally, over which one of the Bishops shall preside, of which one of the General Conference Secretaries shall be the secretary, and of which Committee thirty-five shall be a quorum. All matters pertaining to Conference lines shall be referred to this Committee; and when the Committee shall have fixed the boundaries of all the Conferences, it shall submit its report to the General Conference, which shall immediately act upon the same as a whole without amendment and without debate; *provided*, however, that in accordance with the provisions of ¶ 87, a Central Mission Conference may fix the boundaries of the Annual Conferences within its bounds, the General Conference first having determined the number of Annual Conferences that may be allowed in that field.

¶ 436. Any two or more Conferences which may be mutually interested in the readjustment of their common boundaries may at any time raise a Joint Commission, consisting of five members from each Conference directly interested, and the decision of such Joint Commission, in which it shall be necessary for a majority of the five members representing each of said Conferences to concur, when it shall be approved by the Bishop or Bishops who may preside at these Conferences at their sessions next ensuing, shall be final. But if the Commission so appointed shall fail to agree, or the Presiding Bishop shall not concur, then the case, with a statement of the

facts, together with the records of the Commission, shall come to the General Conference for final adjudication.

¶ 437. No petition, resolution, or memorial involving change of Conference boundaries, or the division or absorption of Conferences, or the organization of new Conferences out of the territory already occupied by organized Conferences, shall be entertained by the Committee on Boundaries until notice shall have been given by the Conference or Conferences desiring such change, or by a majority of the Presiding Elders thereof, to all of the Conferences to be affected thereby; *provided*, however, that upon a petition of a majority of the delegates representing any Conference or Conferences to be affected thereby, the Committee on Boundaries may adjust the matters involved in said petition, subject to the approval of the Conferences named in such petition, at their session succeeding the General Conference.

CHAPTER II.

BOUNDARIES OF CONFERENCES.

¶ 438, § 1. ALABAMA CONFERENCE shall include the work among the white people in the State of Alabama, and that part of the State of Florida west of the Apalachicola River, and also the work among the white people within the territory of the Upper Mississippi Conference.

§ 2. ANDES CONFERENCE shall include the Republics of Chile and Bolivia.

§ 3. ARKANSAS CONFERENCE shall include the work among the white people in the State of Arkansas.

§ 4. ATLANTA CONFERENCE shall include the colored work in that part of the State of Georgia not included in the Savannah Conference.

§ 5. AUSTIN CONFERENCE shall include the white work in the State of Texas except El Paso County and that

portion north and east of a line beginning at Galveston, thence to Ennis, with Gulf, Colorado, and Santa Fé and Houston and Texas Central Railways as the boundary, all intermediate points to be in the Austin Conference; from Ennis to Red River, with Texas Midland and Frisco Railways as the boundary, all intermediate points to be in the Gulf Conference.

§ 6. BALTIMORE CONFERENCE shall include the District of Columbia, the Western Shore of Maryland, except that part of Garrett County lying west of the dividing ridge of the Alleghany Mountains; so much in the State of Pennsylvania as lies within the Hancock, Flintstone, Union Grove, and Hyndman Circuits; the county of Frederick, in the State of Virginia, and the counties of Jefferson, Berkeley, Morgan, Hampshire, Mineral, and Grant, in the State of West Virginia.

§ 7. BENGAL CONFERENCE shall include Bengal and Behar.

§ 8. BLUE RIDGE CONFERENCE shall include the work among the white people in the State of North Carolina not included in the Atlantic Mission Conference, and also the twelve counties of the State of South Carolina, as follows: Oconee, Pickens, Greenville, Spartanburg, York, Chester, Union, Anderson, Laurens, Abbeville, Newberry, and Fairfield.

§ 9. BOMBAY CONFERENCE shall include all of the Bombay Presidency north of the Belgaum District and such parts of Central India as lie south of the twenty-fifth parallel of latitude and west of the Central Provinces Mission Conference.

§ 10. CALIFORNIA CONFERENCE shall include that part of the State of California lying west of the summit of the Sierra Nevada Mountains, and north of San Luis Obispo County, west of Kings County, and west and north of Fresno County.

§ 11. CALIFORNIA GERMAN CONFERENCE shall include the German work within the State of California.

§ 12. CENTRAL ALABAMA CONFERENCE shall include

the colored work in that part of the State of Alabama north of the thirtieth degree of latitude.

§ 13. CENTRAL GERMAN CONFERENCE shall comprise the German work within the States of Ohio, West Virginia, Michigan, and Indiana except those appointments belonging at present to the Chicago German Conference; also the German work in Western Pennsylvania and in the Southern States not included in the East German, St. Louis German, and Southern German Conferences, exclusive of Emmanuel Church, Williams County, Ohio.

§ 14. CENTRAL ILLINOIS CONFERENCE shall embrace that part of the State of Illinois north of the Illinois Conference and south of the following lines, namely: Beginning on the Mississippi River at Albany; thence southeasterly to the northwest corner of Bureau County; thence east to the southwest of Lee County; thence south to the Chicago, Burlington, and Quincy crossing of the Chicago, Rock Island, and Pacific Railway; thence along said railway to Bureau Junction; thence to the Illinois River; thence up said river to the mouth of the Kankakee River, leaving Albany, Leon, and Ottawa in the Rock River Conference, and Bureau Junction in the Central Illinois Conference; thence up the Kankakee River to a point directly west of the north line of Kankakee County; thence east to the Indiana line.

§ 15. CENTRAL MISSOURI CONFERENCE shall include the colored work in the States of Missouri, Iowa, and that part of the State of Illinois lying west of the following line: Beginning at the city of Cairo, and running north along the Illinois Central Railroad to the city of Mendota, and including all of the towns on said line of railroad; thence north to the Wisconsin State line, and thence west along said State line to the Mississippi River.

§ 16. CENTRAL NEW YORK CONFERENCE shall be bounded on the west by the west lines of the towns of Williamson, Marion, and Palmyra, in Wayne County,

and of the towns of Farmington and Canandaigua, in Ontario County, and of Yates and Schuyler Counties, and of the towns of Hornby and Caton, in Steuben County, and in the State of Pennsylvania by the railroad running from Lawrenceville to Blossburg, including Mansfield and Blossburg Charges; on the south by Central Pennsylvania Conference; on the east by Wyoming and Northern New York Conferences; on the north by Northern New York Conference and Lake Ontario.

§ 17. CENTRAL OHIO CONFERENCE shall be bounded on the north by the north line of the State of Ohio; on the east by the North Ohio Conference, excluding Asbury Church, in Delaware; on the south by the Springfield branch of the Cleveland, Columbus, Cincinnati, and Indianapolis Railroad to the west line of the Ohio Conference, yet so as to include Marysville; thence to the west line of the State of Ohio, by the north line of the Cincinnati Conference; and on the west by the west line of the State of Ohio, inclusive of Emmanuel Church, Williams County, Ohio.

§ 18. CENTRAL PENNSYLVANIA CONFERENCE shall be bounded as follows: On the south by the State line from the Susquehanna River to the west boundary of Bedford County, excepting so much of the State of Pennsylvania as is included in the Baltimore Conference; on the west by the west line of Bedford, Blair, and Clearfield Counties, including New Washington Circuit and excluding so much of Clearfield County as is embraced in the Erie Conference, and a line from the north of Clearfield County to St. Marys; on the north by a line extending from St. Marys eastward to Emporium, including Keating, Summit Circuit; thence by the southern boundary of Potter and Tioga Counties, including Austin, Costello, Wharton Circuit, Cross Fork, Hammersley Fork Circuit, Hoytville, Blackwell, and Liberty Valley Circuits; thence through Sullivan County north of Laporte to the west line of Wyoming County; thence on the east by the present limits of the Wyoming Conference, being the east

line of Sullivan County, to the north line of Columbia County; thence a line southeasterly through Luzerne County to the north line of the Philadelphia Conference, near White Haven; thence on the south by the northern line of Carbon, Schuylkill, and Dauphin Counties to the Susquehanna River, including Hickory Run, Weatherly, Beaver Meadows, and Ashland; and thence by the Susquehanna River to the place of beginning, including Harrisburg.

§ 19. CENTRAL SWEDISH CONFERENCE shall include all of the Swedish work within the States of Illinois, Indiana, and Ohio, the city of Racine, in the State of Wisconsin, and also the Swedish work in the State of New York west of the Genesee River, and in the State of Pennsylvania west of the Susquehanna River.

§ 20. CENTRAL TENNESSEE CONFERENCE shall include the work among the white people in all that part of the State of Tennessee west of and excluding the counties of Marion, Grundy, Van Buren, Cumberland, and Fentress.

§ 21. CHICAGO GERMAN CONFERENCE shall include the German work in the State of Wisconsin, except those appointments along the Mississippi River and in that part of the State of Illinois north of an east and west line passing along the north line of the city of Bloomington, excepting the territory now in the St. Louis German Conference, and east of a north and south line passing through the city of Freeport, and in that part of the State of Indiana west of the line between the counties of St. Joseph and Elkhart, and north of the line between Stark and Pulaski Counties. It shall also include Danville, in the State of Illinois, and the upper peninsula of Michigan.

§ 22. CINCINNATI CONFERENCE shall be bounded on the north by a line commencing at Union City, on the Indiana State line, running thence along the Dayton and Union Railroad to Greenville, Darke County, Ohio, including the railroad stations on the line of said railroad, and Greenville also; thence along the Panhandle

Railroad to Milford Center, excluding Gettysburg, Bradford, Lockington, and St. Paris Charges, and including the cities of Piqua and Urbana, and the Tremont City, Concord and Westville, and Kings Creek Charges; on the east by the Ohio Conference; on the south by the Ohio River; and on the west by the State of Indiana, but excluding Elizabeth, Hamilton County, Ohio, to the Indiana Conference.

§ 23. COLORADO CONFERENCE shall include the State of Colorado and Chama in New Mexico.

§ 24. COLUMBIA RIVER CONFERENCE shall include the counties of Wasco, Umatilla, Crook, Morrow, Gilliam, Sherman, Wheeler in the State of Oregon; and all of the State of Washington east of the summit of the Cascade Mountains, and, in the State of Idaho, the counties of Shoshone, Kootenai, Latah, Nez Perces, and all of Idaho County lying north of a line running parallel with the Salmon River ten miles south of said river.

§ 25. DAKOTA CONFERENCE shall include that part of the State of South Dakota lying east of the meridian 101 degrees west longitude.

§ 26. DELAWARE CONFERENCE shall include the colored work in the States of Delaware, New Jersey, and New York, excepting, however, St. Mark's Church, in the city of New York; the States of Connecticut, Rhode Island, and Massachusetts; all of the Eastern Shore of Virginia, and all of the States of Maryland and Pennsylvania not included in the Washington Conference.

§ 27. DES MOINES CONFERENCE shall include that part of the State of Iowa west and south of the following lines: Beginning at the southeast corner of Wayne County, thence north to the south line of Marshall County, leaving Knoxville in the Iowa Conference and the Monroe Charge in the Des Moines Conference; thence west to the southeast corner of Story County; thence north to the northeast corner of Story County; thence west to the northwest corner of Crawford County; thence south to the north line of township eighty-three; thence

west to the east line of Monona County; thence south and west on the line of Monona County to the Missouri River.

§ 28. DETROIT CONFERENCE shall include that part of the State of Michigan in the lower peninsula east of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of said county of Charlevoix; thence north to the Straits of Mackinaw; and it shall also include the upper peninsula.

§ 29. EAST GERMAN CONFERENCE shall embrace all the German work east of the Alleghany Mountains and including all the German work in the State of New York.

§ 30. EAST MAINE CONFERENCE shall include that part of the State of Maine not included in the Maine Conference.

§ 31. EAST OHIO CONFERENCE shall be bounded by a line beginning at the mouth of the Cuyahoga River, running easterly to the Pennsylvania State line; thence along said line to the Ohio River, including Orangeville Church; thence down said river to the Muskingum River; thence up the Muskingum River to Dresden, excluding Marietta and Zanesville; from Dresden northward along the Muskingum River and the Tuscarawas River to its intersection with the Ohio Canal near Zoar; from this point along said canal to Lake Erie, excluding Navarre and Clinton, and including Bolivar, Akron, Newcomerstown Charge, and all the city of Cleveland lying east of the Cuyahoga River.

§ 32. EAST TENNESSEE CONFERENCE shall include the colored work in the State of Tennessee not in the Tennessee Conference; in that part of the State of Virginia west of and including the counties of Carroll, Floyd, Montgomery, and Giles, in said State; and in the counties of Mercer, Wyoming, and McDowell, in the State of West Virginia.

§ 33. EASTERN SWEDISH CONFERENCE shall include all the Swedish work in the six New England States, the States of New Jersey and Delaware, and the territory included in the New York, New York East, and Philadelphia Conferences.

§ 34. ERIE CONFERENCE shall be bounded on the north by Lake Erie, on the east by a line commencing at the mouth of Cattaraugus Creek; thence up said creek to Gowanda, leaving said town in the Genesee Conference; thence to the Allegheny River at the mouth of the Tunungwant Creek: thence up said creek southward, excluding the city of Bradford on said creek, to the ridge dividing between the waters of Clarion and Sinnemahoning Creeks; thence southward to Mahoning Creek; thence down said creek to the Allegheny River, excluding the Milton Society, but including Valier and the Horatio Society, in the Frostburg Circuit, the Perrysville Society, in the Ringgold Circuit, the Putneyville Society, in the Putneyville Circuit, and those portions of the boroughs of Punxsutawney and Clayville lying south and east of the Mahoning Creek; thence across said river in a northwesterly direction to the southwest corner of Lawrence County, including Wampum; thence along the Ohio State line to the place of beginning, excluding Orangeville Church.

§ 35. FLORIDA CONFERENCE shall include the colored work in the State of Florida except that portion lying west of the Apalachicola River.

§ 36. FOOCHOW CONFERENCE shall include the Fokien Province in China excepting so much as is included within the Hinghua Mission Conference.

§ 37. GENESEE CONFERENCE shall include all that part of the State of New York lying west of the Central New York Conference excepting that part of Chautauqua and Cattaraugus Counties now included in the Erie Conference. It shall also include Gowanda and Corning, in the State of New York, and so much of Tioga County, including Tioga Charge, in the State of Pennsylvania.

as is not embraced in the Central New York Conference; also so much of Potter County, in the said State of Pennsylvania, as is not included in Central Pennsylvania Conference; also including so much of McKean County, in said State of Pennsylvania, as is embraced in the Olean District, including the city of Bradford.

§ 38. GEORGIA CONFERENCE shall include the work among the white people in the State of Georgia.

§ 39. GULF CONFERENCE shall include our white English, Italian, and French-speaking work in the State of Louisiana; also that portion of the State of Texas, beginning at Galveston, thence to Ennis, with Gulf, Colorado, and Santa Fé, and Houston and Texas Central Railways, as the western and southern boundary, all intermediate points to be in the Austin Conference; from Ennis to Red River with Texas Midland and Frisco Railways as the boundary, all intermediate points to be in the Gulf Conference; also the work among the white people within the territory of the Mississippi Conference.

§ 40. HOLSTON CONFERENCE shall include the work among the white people in that part of the State of Tennessee not included in the Central Tennessee Conference.

§ 41. IDAHO CONFERENCE shall include all the State of Idaho not embraced in the Columbia River Conference, together with the following-named territory of the State of Oregon, namely: the counties of Baker, Malheur, Harney, Grant, Wallowa, and Union.

§ 42. ILLINOIS CONFERENCE shall include that part of the State of Illinois not within the Southern Illinois Conference south of the following line, namely: Beginning at Warsaw, on the Mississippi River; thence to Vermont; thence to the mouth of the Spoon River; thence up the Illinois River to the northwest corner of Mason County; thence to the junction of the Central and the Chicago and Alton Railroads; thence to the southwest corner of Iroquois County; thence east to the State of Indiana, leaving Bentley, Vermont, Manito,

Mackinaw Circuit, and Normal in the Central Illinois, and Warsaw and Bloomington in the Illinois Conference.

§ 43. INDIANA CONFERENCE shall be bounded on the north and east by a line beginning where the National Road intersects the west line of the State of Indiana; thence along said road to Terre Haute; thence along the Vandalia Railroad to Belmont Street, West Indianapolis, including Locust Street Charge, in Greencastle; thence north to Michigan Street; thence east to the Belt Railroad; thence north and east along said railroad to a point due west of Ninth Street; thence east to the Lafayette and Indianapolis Railroad; thence north on said railroad to the Michigan Road; thence on said road to the north line of Marion County; thence east on said county line to the northeast corner of said county; thence south on the east line of said county to the National Road; thence east on said road to the State line; on the east by Ohio, including Elizabeth, Hamilton County, Ohio; on the south by the Ohio River, and on the west by the State of Illinois.

§ 44. IOWA CONFERENCE shall be bounded on the east by the Mississippi River; on the south by the Missouri State line; on the west and north by a line commencing at the southwest corner of Appanoose County; thence north to Marshall County, leaving Knoxville in the Iowa Conference and Monroe in the Des Moines Conference; thence on the south line of Marshall County due east to Iowa River; thence down said river to Iowa City; thence on the Chicago, Rock Island, and Pacific Railroad to Davenport, leaving Davenport and Iowa City in the Upper Iowa Conference, and all intermediate towns in the Iowa Conference.

§ 45. ITALY CONFERENCE shall include the Kingdom of Italy, and parts of contiguous countries where the Italian language is spoken.

§ 46. JAPAN CONFERENCE shall include all the Empire of Japan except that part included in the South Japan Mission Conference.

§ 47. KANSAS CONFERENCE shall include that portion of the State of Kansas lying east of the sixth principal meridian and north of the south line of township sixteen, including the town of Pomona, lying south of said line, but excluding Lewisburg, Ottawa, and Baldwin, lying north of said line, and Solomon City Circuit, lying east of the sixth meridian.

§ 48. KENTUCKY CONFERENCE shall include the work among the whites in the State of Kentucky.

§ 49. LEXINGTON CONFERENCE shall include the colored work in the States of Kentucky, Ohio, Michigan, Indiana, and Illinois, excepting so much of the State of Illinois as is included in the Central Missouri Conference.

§ 50. LIBERIA CONFERENCE shall embrace the western coast of Africa, north of the equator.

§ 51. LINCOLN CONFERENCE shall include all the work among the colored people in the States of Nebraska and Kansas, and the Territory of Oklahoma and Indian Territory

§ 52. LITTLE ROCK CONFERENCE shall include the colord work in the State of Arkansas.

§ 53. LOUISIANA CONFERENCE shall include the colored work in the State of Louisiana.

§ 54. MAINE CONFERENCE shall include that part of the State of Maine west of the Kennebec River, from its mouth to the great bend below Skowhegan, and of a line running thence north to the State line, including Skowhegan and Augusta, and that part of the town of Winslow north of Sebasticook River, and also that part of New Hampshire east of the White Hills and north of the waters of Ossipee Lake and the town of Gorham.

§ 55. MALAYSIA CONFERENCE shall include the Straits Settlements, the Malay Peninsula, French Indo-China, Borneo, Celebes, Java, Sumatra, and the adjacent islands (not including the Philippines) inhabited by the Malay race.

§ 56. MEXICO CONFERENCE shall include the Republic of Mexico, except the States of Chihuahua and Sonora

and the Territory of Lower California: it shall also include Central America.

§ 57. MICHIGAN CONFERENCE shall include the State of Michigan in the lower peninsula west of the principal meridian as far north as the southern boundary of Roscommon County; thence west to the southwest corner of said county; thence north to the southern boundary of Charlevoix County; thence east to the southeast corner of said county; thence north to the Straits of Mackinaw, including Mackinaw City.

§ 58. MINNESOTA CONFERENCE shall include that part of the State of Minnesota lying south of the following line: Beginning at the eastern boundary of the State at the northeast corner of Washington County; thence running west to the northwest corner of said county; thence south to the northeast corner of Ramsay County; thence following the line of Ramsay County to where it strikes the east line of Hennepin County; thence following the east and south lines of Hennepin County to the point where the Hastings and Dakota Railroad crosses the line of said county; thence following the said Hastings and Dakota Railroad to Granite Falls; thence west on a town line to the western boundary of the State; all towns on the Hastings and Dakota Railroad to be in the Northern Minnesota Conference.

§ 59. MISSISSIPPI CONFERENCE shall include all of the colored work in the State of Mississippi south of a line beginning at the northeast corner of Kemper County, and running along the northern border of said county, and of the counties of Neshoba, Leake, Madison, Yazoo, Sharkey, and Issaquena to the Mississippi River.

§ 60. MISSOURI CONFERENCE shall include so much of the State of Missouri as lies north of the Missouri River.

§ 61. MOBILE CONFERENCE shall include the colored work in that part of the State of Alabama south of the thirtieth degree of latitude and the part of the State of Florida west of the Apalachicola River.

§ 62. MONTANA CONFERENCE shall include all that

part of the State of Montana not included in the North Montana Mission, and Kalispell Mission, also the National Park, and that part of North Dakota lying between the Missouri and Yellowstone Rivers.

§ 63. NEBRASKA CONFERENCE shall include all that part of the State of Nebraska lying south of the Platte River and east of the west line of range twelve west of the sixth principal meridian.

§ 64. NEWARK CONFERENCE shall include that part of the State of New Jersey not included in the New Jersey Conference, with Staten Island, in the State of New York, and such portions of Rockland, Orange, and Sullivan Counties, in the State of New York, as lie south and west of a line extending from Tompkins Cove, on the Hudson River, intersecting the New Jersey State line at a point south of Sloatsburg; thence along said State line to the Wallkill River; thence due north, intersecting the Erie Railroad at a point west of Middletown; thence in a northwesterly direction to a point where the Port Jervis and Monticello Railroad crosses the northern line of Forestburg Township, in Sullivan County; thence southwest to a point on the Delaware River below Lackawaxen, in Pennsylvania; also such portions of Pike and Monroe Counties, in the State of Pennsylvania, as lie north of the Philadelphia Conference and east of the Wyoming Conference, the same being now included in the Matamoras, Milford, Dingmans, and Coolbaugh Charges.

§ 65. NEW ENGLAND CONFERENCE shall include all the State of Massachusetts east of the Green Mountains not included in the New Hampshire and the New England Southern Conferences.

§ 66. NEW ENGLAND SOUTHERN CONFERENCE shall include that part of the State of Connecticut lying east of the Connecticut River, the State of Rhode Island, with the town of Blackstone, in Massachusetts, and that part of the State of Massachusetts south of the towns of Wrentham, Walpole, Dedham, Milton, and Quincy.

§ 67. NEW HAMPSHIRE CONFERENCE shall include the State of New Hampshire, except that part within the Maine Conference; also that part of the State of Massachusetts northeast of the Merrimac River except that part of Lowell north of the Merrimac.

§ 68. NEW JERSEY CONFERENCE shall include that part of the State of New Jersey lying south of the following line, namely: Commencing at Raritan Bay; thence up said bay and river to New Brunswick; thence along the turnpike road to Lambertville, on the Delaware, including the city of New Brunswick and Lambertville Station.

§ 69. NEW YORK CONFERENCE shall consist of the territory now in the New York, Poughkeepsie (including Gaylordsville), Newburgh, and Kingston Districts.

§ 70. NEW YORK EAST CONFERENCE shall include Long Island, those charges in Manhattan and Bronx east of South Ferry, Whitehall Street, Broadway, Park Row, Chatham Square, Bowery, Third Avenue to Pelham Avenue, west to Harlem Railroad track, north to Mount Vernon, thence including Mount Vernon, New Rochelle, Mamaroneck, Harrison, and all between them and Long Island Sound to the State of Connecticut; thence following the State line, including Pound Ridge, but excluding Gaylordsville, to Sharon Township, east to the Housatonic River, north to Canaan Township, east to Winchester, excluding North Goshen, north to State line, east to Connecticut River, and following the river to the Sound.

§ 71. NORTH CAROLINA CONFERENCE shall include the colored work in the State of North Carolina, and in that part of the State of Virginia lying south of a line beginning at Cape Henry and running to Hampton Roads; thence with Hampton Roads to the James River; thence with the southern bank of the James River to Chesterfield County; thence with the northern boundary of the following counties: Prince George, Dinwiddie, Nottoway, Prince Edward, Charlotte, Halifax, to the northeast corner of

Pittsylvania; thence in a southwesterly direction to the northeast corner of Henry; thence with the county lines of Pittsylvania, Franklin, and Bedford to the corner of Bedford and Roanoke; thence with the Blue Ridge Mountains to the North Carolina line.

§ 72. NORTH CHINA CONFERENCE shall include that portion of the Chinese Empire including and north of the Provinces of Shantung and Honan.

§ 73. NORTH DAKOTA CONFERENCE shall include the State of North Dakota.

§ 74. NORTH GERMANY CONFERENCE shall include all that part of Germany north of a line running from the northwest to the southeast, between the Province of the Rhine and Westphalia, and from the southern point of Westphalia to the northern point of Bavaria; thence by the north and northeast boundary of Bavaria, between Bavaria on the one side and the Turingen States and the Kingdom of Saxony on the other, so as to include the present districts of Berlin, Bremen, and Leipsig and the circuit of Kassell.

§ 75. NORTH INDIA CONFERENCE shall consist of the United Provinces of Agra and Oude east of the Ganges.

§ 76. NORTH INDIANA CONFERENCE shall be bounded on the north by the State of Michigan; on the east by the State of Ohio, including Union City; on the south by the National Road from the State line west to Marion County; thence north to the northeast corner of said county; thence west to the Michigan Road; on the west by said Michigan Road to South Bend, and thence by the St. Joseph River to the Michigan State line, including Logansport and all the towns on the National Road east of Indianapolis.

§ 77. NORTH NEBRASKA CONFERENCE shall include all that part of the State of Nebraska lying north of the Platte River and east of the west line of range twelve west of the sixth principal meridian.

§ 78. NORTH OHIO CONFERENCE shall be bounded on

the north by the Ohio State line; on the east by the Ohio Canal to its intersection with the Tuscarawas River; excluding that part of Akron west of the Ohio Canal; thence by that river and the Muskingum River to Dresden, excluding Newcomerstown Charge, and including Utica, Homer, and Galena Circuits, and excluding Stratford; on the west by the main road passing through Delaware and Marion to Upper Sandusky, and the Sandusky River to its mouth; thence due north to the State line, including the towns of Tiffin, Port Clinton, and Lakeside, and excluding so much of the town of Delaware as lies west of Sandusky Street, yet including Asbury Church, in the city of Delaware; also excluding the towns of Marion, Fremont, and Upper Sandusky.

§ 79. NORTHERN GERMAN CONFERENCE shall include the German work in the States of Minnesota and North Dakota, and appointments in the State of Wisconsin along the Mississippi River north of the city of La Crosse, not included in the Chicago German Conference.

§ 80. NORTHERN MINNESOTA CONFERENCE shall include all of the State of Minnesota not included in the Minnesota Conference.

§ 81. NORTHERN NEW YORK CONFERENCE shall include so much of the county of Franklin as is not within the Troy Conference, and all of the counties of St. Lawrence, Jefferson, Lewis, Oneida, and Herkimer, and all of Oswego County except Phœnix, and so much of the county of Madison as lies on and east of the New York, Ontario, and Western Railroad, together with Cherry Valley, Springfield, and Richfield Springs, in Otsego County, St. Johnsville, in Montgomery County, and Lassellsville, Oppenheim, and Stratford, in Fulton County.

§ 82. NORTHERN SWEDISH CONFERENCE shall include all of the Swedish work in Minnesota, Northern Michigan, and Wisconsin except Racine.

§ 83. NORTHWEST GERMAN CONFERENCE shall include the German work in the State of South Dakota and that

part of Iowa north of an east and west line passing along the south line of the city of Clinton, and that part of the State line of Illinois lying west of the Chicago German Conference, and all appointments in the State of Wisconsin south of and including the cities of La Crosse and Tomah and not included in the Chicago German Conference.

§ 84. NORTHWEST INDIA CONFERENCE shall consist of that portion of the United Provinces of Agra and Oude which lies south and west of the Ganges, the Punjab, and such parts of Rajputana and Central India as lie north of the twenty-fifth parallel of latitude.

§ 85. NORTHWEST INDIANA CONFERENCE shall be bounded on the north by Lake Michigan and the State line; on the east by St. Joseph River and the Michigan Road; on the south by the Indiana Conference; and on the west by Illinois, including all the towns on the Michigan Road, except Logansport, and all the towns on the southern boundary, excluding Locust Street Charge, in Greencastle.

§ 86. NORTHWEST IOWA CONFERENCE shall include that part of the State of Iowa west of the Upper Iowa and north of the Des Moines Conference.

§ 87. NORTHWEST KANSAS CONFERENCE shall be bounded on the west and north by the Kansas State line; on the east by the sixth principal meridian, but shall include the Solomon City Circuit; and on the south by the south line of township seventeen as far west as to the east line of Lane County; thence north to the north line of said Lane County; thence west to the State line.

§ 88. NORTHWEST NEBRASKA CONFERENCE shall include all that portion of the State of Nebraska lying west of the west line of range twelve, west of the sixth principal meridian, and north of the sixth standard parallel north, and including such portions of Sheridan, Boxbutte, and Sioux Counties as are south of such line.

§ 89. NORWAY CONFERENCE shall include Norway.

§ 90. NORWEGIAN AND DANISH CONFERENCE shall in-

clude all the work among the Norwegians and Danes between the Alleghany and Rocky Mountains.

§ 91. OHIO CONFERENCE shall be bounded as follows: Commencing on the Muskingum River, north of Dresden; thence down said river to the Ohio River, including Zanesville and Marietta; thence down the Ohio River to the mouth of Ohio Brush Creek; thence north to the southeast corner of Fayette County; thence northwest to the west line of Fayette County; not including Center Church; thence north on the west line of Fayette and Madison Counties to the Springfield Branch of the Cleveland, Columbus, Cincinnati, and Indianapolis Railroad, leaving Vienna, Dunbarton, and Sinking Spring Circuits west of said line; thence east on the southern boundaries of Central Ohio and North Ohio Conferences to the place of beginning, including Milford and Stratford, and St. Paul's Charge, in Delaware.

§ 92. OKLAHOMA CONFERENCE shall include the Indian Territory and all of Oklahoma Territory except Beaver County.

§ 93. OREGON CONFERENCE shall include all that part of the State of Oregon not included in the Columbia River and Idaho Conferences, and such portions of Siskiyou and Modoc Counties, in the State of California, as lie north of the ninth standard parallel and east of the west summit of the Sierra Nevada Mountains.

§ 94. PHILADELPHIA CONFERENCE shall be bounded on the east by the Delaware River; on the south by the Pennsylvania State line; on the west by the Susquehanna River, excluding Harrisburg and Curtin Heights and Epworth Charges; on the north by the north line of Dauphin, Schuylkill, Carbon, and Monroe Counties, excepting Ashland and Beaver Meadows Circuit.

§ 95. PITTSBURG CONFERENCE shall be bounded on the north by Erie Conference; on the east by the Central Pennsylvania Conference; on the south by the West Virginia Conference; on the west by the East Ohio Conference.

§ 96. PUGET SOUND CONFERENCE shall include all that part of the State of Washington lying west of the summit of the Cascade Mountains.

§ 97. ROCK RIVER CONFERENCE shall include that part of the State of Illinois north of Central Illinois Conference except East Dubuque; this Conference shall include the work among the Welsh people of the States of Illinois and Wisconsin.

§ 98. ST. JOHN'S RIVER CONFERENCE shall include the work among the white people in the State of Florida except that portion lying west of the Apalachicola River.

§ 99. ST. LOUIS CONFERENCE shall include that part of the State of Missouri lying south of the Missouri River.

§ 100. ST. LOUIS GERMAN CONFERENCE shall include the German work in that part of the State of Illinois south of the Chicago German Conference, and in the State of Iowa south of the Northwest German Conference, and all of the German work in the State of Missouri not within the West German Conference.

§ 101. SAVANNAH CONFERENCE shall include the colored work in that part of the State of Georgia lying south of a line running east and west on a line of the northern boundaries of Richmond, McDuffie, Warren, Hancock, Putnam, Jasper, and Butts Counties; that part of Spalding County embracing Liberty Hill Circuit; all of Pike County except the church known as Free Liberty; that part of Meriwether County embracing Greenville; and that part of Troup County embracing La Grange Station and La Grange Circuit.

§ 102. SOUTH AMERICA CONFERENCE shall include the Republics of Argentina, Uruguay, Paraguay, and Brazil.

§ 103. SOUTH CAROLINA CONFERENCE shall include the colored work in the State of South Carolina.

§ 104. SOUTH GERMANY CONFERENCE shall include all of the Empire of Germany not included in the North Germany Conference.

§ 105. SOUTH INDIA CONFERENCE shall include all that

part of India lying south of the Bombay and Bengal Conferences and the Central Provinces Mission Conference.

§ 106. SOUTH KANSAS CONFERENCE shall include that part of the State of Kansas lying east of the west line of Chautauqua, Elk, Greenwood, and Chase Counties, and south of the line of township sixteen, including Louisburg, Ottawa, and Baldwin, lying north of that line, and excluding Pomona, lying south of that line.

§ 107. SOUTHERN CALIFORNIA CONFERENCE shall embrace that portion of the State of California lying south of the California Conference; also that portion of the State east of the Sierra Nevada Mountains and south of Inyo County except the Needles.

§ 108. SOUTHERN GERMAN CONFERENCE shall include the German work in the States of Texas and Louisiana.

§ 109. SOUTHERN ILLINOIS CONFERENCE shall include all that part of the State of Illinois south of the following line, namely: Beginning at a point on the Mississippi River at the northwest corner of Calhoun County; thence east along the north line of said county to the Illinois River; thence down the Illinois River to Columbiana; thence east to the northeast corner of Jersey County, leaving Carrollton and Rockbridge in the Illinois Conference; thence in a southeasterly direction, leaving Chesterfield in the Illinois Conference and Litchfield in the Southern Illinois Conference; thence to Hillsboro, leaving Hillsboro in the Illinois Conference; thence to the northwest corner of Fayette County; thence along the north line of Fayette County and Effingham County to the west line of Cumberland County, leaving Herrick and Holliday in the Southern Illinois Conference; thence south to the southwest corner of Cumberland County; thence east along the south line of Cumberland and Clark Counties to the Wabash River.

§ 110. SOUTHWEST KANSAS CONFERENCE shall include all that part of the State of Kansas not included in the Kansas, Northwest, Kansas, and South Kansas Confer-

ences, and also Beaver County, in the Territory of Oklahoma.

§ 111. SWEDEN CONFERENCE shall include all of our work in the Kingdom of Sweden.

§ 112. SWITZERLAND CONFERENCE shall include the work in Switzerland and those portions of France where the German language is spoken.

§ 113. TENNESSEE CONFERENCE shall include the colored work in that portion of the State of Tennessee west of and including the counties of Franklin, Coffee, Warren, White, Putnam, Overton, and Pickett, in said State.

§ 114. TEXAS CONFERENCE shall include the colored work in so much of the State of Texas as lies east of a line beginning at the Gulf of Mexico on the east line of Matagorda County, and running along said line and the east line of Wharton and Colorado Counties to the north point of Colorado County; thence north until it strikes the Central Railroad at Calvert; thence along the line of the railroad to the northern boundary of Texas, excluding Calvert and all the towns on the line of said road.

§ 115. TROY CONFERENCE shall include that portion of the State of New York embraced in the counties of Rensselaer, Washington, Clinton, Essex, Warren, Saratoga, Schenectady, Montgomery (except St. Johnsville), Fulton (except the towns of Oppenheim and Stratford), Albany (except Coeymans, Coeymans Hollow, and South Bethlehem), Schoharie (except Blenheim, Charlotteville, Eminence, Gilboa, Livingstonville, and Summit); in Columbia County, the towns of Stuyvesant, Kinderhook, New Lebanon, and Chatham (except Chatham Village and East Chatham); in Franklin County, the towns of Standish, Saranac Lake, and the appointments connected with Bloomingdale Circuit; in Hamilton County, the towns of Benson, Hope, Wells, Indian Lake, Long Lake, and Blue Mountain Lake; and in Otsego County, Center Valley; also that portion of the State of Vermont embraced in the counties of Addison (except the towns of Granville

and Hancock), Bennington (except the towns of Landgrove and Peru), Rutland (except Mechanicsville and Cuttingsville, Mount Holly, East Wallingford, Summit, and Healdsville); and in Chittenden County, the towns of Charlotte, Hinesburg, Huntington, Williston, Shelburne, Burlington, and Winooski; also in the State of Massachusetts all that part of Berkshire County lying upon the line of the Boston and Albany Railroad, and north of said line.

§ 116. UPPER IOWA CONFERENCE shall be bounded as follows, namely: Beginning at the northeast corner of the State of Iowa; thence down the Mississippi to Davenport, including East Dubuque, in the State of Illinois; thence west on the north line of the Iowa Conference to the southeast corner of Story County; thence north to the State line, so as to include Iowa Falls; thence east on said line to the place of beginning.

§ 117. UPPER MISSISSIPPI CONFERENCE shall include the colored work in the State of Mississippi not included in the Mississippi Conference.

§ 118. VERMONT CONFERENCE shall include the State of Vermont save that section lying south of the Winooski River and west of the Green Mountain divide; said boundary to leave Winooski Charge in the Troy Conference, and Mechanicsville and Cuttingsville in the Vermont Conference.

§ 119. VIRGINIA CONFERENCE shall include the white work in that part of the State of Virginia not embraced in the Atlantic Mission Conference and the Baltimore and Wilmington Conferences, and also the counties of Pocahontas, Greenbrier, Monroe, Pendleton, and Hardy, in the State of West Virginia.

§ 120. WASHINGTON CONFERENCE shall include the colored work in Western Maryland, the District of Columbia, the State of West Virginia, except the counties of Mercer, Wyoming, and McDowell; so much of the State of Pennsylvania as lies west of the Susquehanna River, including the towns on said river; and so much of the

State of Virginia as is not included in the East Tennessee, Delaware, and North Carolina Conferences.

§ 121. WEST GERMAN CONFERENCE shall include the States of Kansas, Nebraska, and Colorado, the Territory of Oklahoma, and so much of the State of Missouri as lies west of a line commencing at the southeast corner of the State of Kansas; thence direct to the southeast corner of Morgan County, Missouri; thence north to the northeast corner of Chariton County, Missouri; thence to the northeast corner of Worth County, Missouri.

§ 122. WEST NEBRASKA CONFERENCE shall include all that part of the State of Nebraska lying west of the west line of range twelve, west of the sixth principal meridian, and south of the sixth standard parallel north, except such portions of Sheridan, Boxbutte, and Sioux Counties as are south of said line.

§ 123. WEST TEXAS CONFERENCE shall embrace the colored work in so much of the State of Texas as is not included in the Texas Conference.

§ 124. WEST VIRGINIA CONFERENCE shall be bounded as follows: Beginning at the southwest corner of Pennsylvania; thence along the west line of Pennsylvania to the northeast corner of Ohio County, West Virginia, so as to include Dallas Circuit and Triadelphia Circuit; thence by the most direct way to Short Creek, so as to include Short Creek and Liberty Circuit; thence down Short Creek to the Ohio River; thence down said river to the mouth of the Big Sandy River; on the west by the State line; on the south and east by the Virginia and Baltimore Conferences to the Pennsylvania State line; thence westward along said line to the place of beginning.

§ 125. WEST WISCONSIN CONFERENCE shall include that part of the State of Wisconsin not embraced in the Wisconsin Conference.

§ 126. WESTERN NORWEGIAN-DANISH CONFERENCE shall include the Norwegian and Danish work in the States of Oregon, Washington, Idaho, Montana, and California.

§ 127. WESTERN SWEDISH CONFERENCE shall include

all of the Swedish work in the States of Iowa, Missouri, Kansas, Nebraska, Colorado, Wyoming, and South Dakota.

§ 128. WILMINGTON CONFERENCE shall include the State of Delaware and the Eastern Shore of Maryland and of Virginia.

§ 129. WISCONSIN CONFERENCE shall include all that part of the State of Wisconsin lying east and north of a line beginning at the southeast corner of Green County, on the south line of the State; thence north on the range line between ranges nine and ten east, to the north line of town twenty; thence west on the said line to the east line of range three; thence north on said line to the Michigan State line.

§ 130. WYOMING CONFERENCE shall include the southern part of the State of New York not included in the New York, New York East, Newark, Central New York, and Genesee Conferences, and that part of the State of Pennsylvania bounded on the west by Central New York Conference, including the territory east of the Susquehanna River, and on the south by the Central Pennsylvania, Philadelphia, and Newark Conferences, including Narrowsburg, and on the east by the Newark and New York Conferences.

CHAPTER III.

BOUNDARIES OF MISSIONS.

¶ 439. In the United States and Territories.

§ 1. ALASKA MISSION shall include the District of Alaska.

§ 2. ARIZONA MISSION shall include the Territory of Arizona, the Needles in the State of California, and the State of Sonora in the Republic of Mexico.

§ 3. ATLANTIC MISSION CONFERENCE shall include the eastern portion of North Carolina commencing at Little River Inlet; thence with South Carolina line to west boundary of Robinson County; thence northward on the western boundary of the following counties to the Virginia State line: Robinson, Cumberland, Harnett, Wake, Granville, and the following in the State of Virginia: Mecklenburg, Brunswick, Greenesville, Southampton, Nansemond, Norfolk, and Princess Anne.

§ 4. BLACK HILLS MISSION shall include Crook County, Wyoming, and all that part of the State of South Dakota west of the meridian 101 degrees west longitude.

§ 5. CHINESE MISSION shall include all the Chinese work on the Pacific Coast, except the work in Oregon and Washington.

§ 6. HAWAII MISSION shall include the Hawaiian Islands.

§ 7. KALISPELL MISSION shall include Flathead County of the State of Montana.

§ 8. NEVADA MISSION shall include the State of Nevada and as much of the State of California as lies east of the west summit of the Sierra Nevada Mountains except that portion of Siskiyou and Modoc Counties, in the State of California, lying north of the ninth standard parallel.

§ 9. NEW MEXICO ENGLISH MISSION shall include the Territory of New Mexico excepting Chama, the county of El Paso in the State of Texas, and the State of Chihuahua in the Republic of Mexico.

§ 10. NEW MEXICO SPANISH MISSION CONFERENCE shall include the work among the Spanish-speaking people in the Territories of New Mexico and Arizona, the State of Colorado, El Paso, Texas, and the States of Chihuahua and Sonora in the Republic of Mexico.

§ 11. NORTH MONTANA MISSION shall include that part of Montana herein described: Start at Buford; thence up the Missouri River to the Musselshell, next to

Copperopolis, including the same; thence along the main divide of the Belt Mountains to a point opposite Rock Creek; thence up said creek to Dearborn River; thence along said river to the main divide of the Rocky Mountains; thence up said creek to Dearborn River; thence along east to Dakota, and south to point of departure.

§ 12. NORTH PACIFIC GERMAN MISSION CONFERENCE shall include the German work of the States of Oregon, Washington, Idaho, and Montana.

§ 13. PACIFIC JAPANESE MISSION shall include all the Japanese work on the Pacific Slope.

§ 14. PORTO RICO MISSION shall include Porto Rico and adjacent islands belonging to its civil jurisdiction, together with any work which may be established by our Church or come under its care in any of the islands known as the West Indies.

§ 15. UTAH MISSION shall include the State of Utah.

§ 16. WYOMING MISSION shall include the State of Wyoming except National Park and Crook County.

¶ 440. In Foreign Countries.

AFRICA. § 1. *East Central Africa Mission Conference* shall include the work in East Africa south of the equator.

§ 2. *West Central Africa Mission Conference* shall include the work in West Africa south of the equator.

EASTERN ASIA. § 3. *Central China Mission* shall include Central China, with its central station at the city of Nanking, on the Yang-tse River.

§ 4. *Hinghua Mission Conference* shall consist of the Hinghua Prefecture and such adjoining territory as uses the Hinghua dialect, and the Ingchung Prefecture and such adjoining territory as speaks the Amoy dialect.

§ 5. *West China Mission* shall include our work in the western part of the Chinese Empire and Thibet.

§ 6. *South Japan Mission Conference* shall include

Kiushiu and the other islands of the Empire of Japan south and west of the main island.

§ 7. *Korea Mission Conference* shall include all our work in the Kingdom of Korea.

EUROPE. § 8. *Bulgaria Mission Conference* shall include the Principality of Bulgaria north of the Balkan Mountains, with its central station at the city of Rustchuk, on the Danube River.

§ 9. *Denmark Mission Conference* shall include the Kingdom of Denmark, with its central station at the city of Copenhagen.

§ 10. *Finland and St. Petersburg Mission Conference* shall include our work in the Russian Empire.

INDIA AND MALAYSIA. § 11. *Burma Mission Conference* shall include Burma.

§ 12. *Central Provinces Mission Conference* shall include all the Central Provinces, including the Feudatory States under the supervision of the Central Provinces government, and Berar and such portion of Central India as lies north of the Central Provinces, and south of the 25th parallel of north latitude not embraced in Bombay Conference and that portion of the Nizam's Dominions lying north of the Godavery Valley Railway from Jalna, in the Aurungabad District, to the point where that railway crosses the Godavery River; further such country as lies north of the Godavery River from this point eastward to a point twenty-five miles west of Sironcha. The boundary line shall thence fall slightly southeast to Neckonda Station on the N. G. S. Railway, thence along the said railway to Yellandu and thence due east to Bhadrachalam and thence up the Godavery to the southernmost boundary of Sironcha District of the Central Provinces.

§ 13. *Philippine Islands Mission Conference* shall include the Philippine Archipelago and the Sulu Islands.

SOUTH AMERICA. § 14. *North Andes Mission* shall include all of South America not included in the South America Conference and the Andes Conference.

CHAPTER IV.

¶ 441. ENABLING ACTS.

The following Enabling Acts, which permit the organization of Annual or Mission Conferences during the ensuing quadrennium, shall be in force providing such organization shall not diminish the number of ministers to less than twenty-five in any adjoining Conference or Conferences affected thereby:

§ 1. The *Burma Mission Conference* may, during the next quadrennium, by a vote of two thirds of the members present and voting, with the approval of the Presiding Bishop, be organized into an Annual Conference.

§ 2. A joint commission from the California and Oregon Conferences may, in accordance with the Discipline and with the approval of the Bishops presiding, divide their territory and that of the Nevada Mission so as to form a Mission of the counties and parts of counties bordering on the State of California and the State of Oregon as may be determined by said joint commission, the Mission thus formed to be the Klamath Mission.

§ 3. The colored work in California, New Mexico, Arizona, and other Western sections may, during the ensuing quadrennium, be organized into a Mission, to be called by some distinctive name hereafter to be chosen.

§ 4. The *Central China Mission* may, during the next quadrennium, by a two-thirds vote of all the members present and voting, with the approval of the Presiding Bishop, be organized into an Annual Conference.

§ 5. The *Central Provinces Mission Conference* may, during the next quadrennium, by a two-thirds vote of the members present and voting, with the approval of

the Presiding Bishop, be organized into an Annual Conference.

§ 6. The *Denmark Mission Conference* may, during the next quadrennium, by a two-thirds vote of the members present and voting, with the approval of the Presiding Bishop, be organized into an Annual Conference

§ 7. The *East Ohio* and *North Ohio Conferences* may, during the next quadrennium, by a two-thirds vote of each Conference named, with the approval of the Bishop or Bishops presiding, lift the boundary between them and effect a consolidation.

§ 8. The *Finland and St. Petersburg Mission Conference* may, during the ensuing quadrennium, by the vote of two thirds of the members present and voting and the approval of the Presiding Bishop, be organized into an Annual Conference.

§ 9. The *Florida Conference* may, during the next four years, by a two-thirds vote of the members present and voting, and on the approval of the Presiding Bishop, establish a Mission in southern Florida to embrace that part of the State south of parallel 29, and including the established charges, to wit, New Smyrna, Daytona, Ormond, and De Land Circuit.

§ 10. The *Hinghua Mission Conference* may, during the next quadrennium, by a vote of two thirds of the members present and voting, with the approval of the Presiding Bishop, be organized into an Annual Conference.

§ 11. The *Italian* work in Switzerland and Germany may, during the next quadrennium, by a vote of two thirds of the members of the Italy Conference present and voting, with the approval of the Presiding Bishop, be organized into a separate Mission.

§ 12. The *Korea Mission Conference* may, during the next quadrennium, by a two-thirds vote of the members present and voting, with the approval of the Presiding Bishop, be organized into an Annual Conference.

§ 13. The *Louisiana Conference* may, during the en-

suing quadrennium, by a vote of two thirds of the members present and voting, with the approval of the Presiding Bishop, divide into two Conferences.

§ 14. The *Montana Conference* may, during the ensuing quadrennium, by a vote of two thirds of the members present and voting, with the concurrence of the Bishop presiding, set apart so much of the eastern part of the Montana Conference as they may deem best, and may form there a Mission to be known as the Yellowstone Mission.

§ 15. *North Montana Mission* and the *Kalispell Mission* may, during the next quadrennium, by a two-thirds vote of the members present and voting, with the concurrence of the Bishop presiding, be organized into an Annual Conference, or, upon the same conditions, either may return to the Montana Conference.

§ 16. The *Nevada Mission* may, during the next quadrennium, by a vote of two thirds of the members present and voting, and with the approval of the Bishop presiding, be organized into an Annual Conference.

§ 17. The *New Mexico Spanish Mission Conference* may, during the next quadrennium, by a vote of two thirds of the members present and voting, with the approval of the Presiding Bishop, be organized into an Annual Conference.

§ 18. The *Norwegian and Danish Conference* may, during the next four years, by a vote of two thirds of the members present and voting, with the approval of the Bishop presiding, divide into two Conferences, with such names and boundaries as they may adopt.

§ 19. The *Oklahoma Conference* may, during the next quadrennium, by a vote of two thirds of the members present and voting, with the approval of the Presiding Bishop, be divided into two Conferences or into a Conference and a Mission on the line to be determined by the Oklahoma Conference.

§ 20. The *North Pacific German Mission Conference* may, during the next quadrennium, by a vote of two thirds of the members present and voting, with the concurrence

of the Bishop presiding, be organized into an Annual Conference to be known as the Pacific German Conference.

§ 21. The *Philippine Islands Mission Conference* may, during the next quadrennium, by a two-thirds vote of the members present and voting, with the approval of the Presiding Bishop, be organized into an Annual Conference.

§ 22. The *Porto Rico Mission* may, during the next quadrennium, by a vote of two thirds of the members present and voting, with the approval of the Presiding Bishop, be organized into a Mission Conference.

§ 23. The *South Carolina Conference* may, during the ensuing quadrennium, by a two-thirds vote of the members present and voting, with the approval of the Bishop presiding, divide into two Conferences with such names and boundaries as they may adopt.

§ 24. The *South Japan Mission Conference* may, during the next quadrennium, by a vote of two thirds of the members present and voting, with the approval of the Presiding Bishop, be organized into an Annual Conference.

§ 25. The *West China Mission* may, during the next quadrennium, by a vote of two thirds of the members present and voting, with the approval of the Presiding Bishop, be organized into an Annual Conference.

PART X.

THE RITUAL.

I. BAPTISM.
II. RECEPTION OF MEMBERS.
III. THE LORD'S SUPPER.
IV. MATRIMONY.
V. BURIAL OF THE DEAD.
VI. CONSECRATION AND ORDINATIONS.
VII. CORNER STONE AND DEDICATION.

CHAPTER I.

BAPTISM.

[Let every adult person, and the parents of every child to be baptized, have the choice of either sprinkling, pouring, or immersion.]

[We will on no account whatever make a charge for administering Baptism.]

¶ 442. Order for the Administration of Baptism to Infants.

The Minister, coming to the Font, which is to be filled with pure Water, shall use the following:

DEARLY BELOVED, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having, of his bounteous mercy, redeemed *this child* by the blood of his Son, he will grant that *he*, being baptized with water, may also be baptized with the Holy Ghost, be received into Christ's holy Church, and become *a lively Member* of the same.

Then shall the Minister say:

Let us pray.

Almighty and Everlasting God, who of thy great mercy hast condescended to enter into covenant rela-

tions with man, wherein thou hast included children as partakers of its gracious benefits, declaring that of such is thy kingdom; and in thy ancient Church didst appoint divers baptisms, figuring thereby the renewing of the Holy Ghost; and by thy well-beloved Son Jesus Christ gavest commandment to thy holy Apostles to go into all the world and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: we beseech thee, that of thine infinite mercy thou wilt look upon *this child:* wash *him* and sanctify *him;* that *he*, being saved by thy grace, may be received into Christ's holy Church, and being steadfast in faith, joyful through hope, and rooted in love, may so overcome the evils of this present world that finally *he* may attain to everlasting life, and reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O Merciful God, grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, Everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, regard, we beseech thee, our supplications. Sanctify this water for this Holy Sacra-

ment; and grant that *this child*, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister address the Parents or Guardians as follows:

Dearly Beloved, forasmuch as *this child is* now presented by you for Christian Baptism, you must remember that it is your part and duty to see that *he* be taught, as soon as *he* shall be able to learn, the nature and end of this Holy Sacrament. And that *he* may know these things the better, you shall call upon *him* to give reverent attendance upon the appointed means of grace, such as the ministry of the word, and the public and private worship of God; and further, you shall provide that *he* shall read the Holy Scriptures, and learn the Lord's Prayer, the Ten Commandments, the Apostles' Creed, the Catechism, and all other things which a Christian ought to know and believe to his soul's health, in order that *he* may be brought up to lead a virtuous and holy life, remembering always that Baptism doth represent unto us that inward purity which disposeth us to follow the example of our Saviour Christ; that as he died and rose again for us, so should we, who are baptized, die unto sin and rise again unto righteousness, continually mortifying all corrupt affections, and daily proceeding in all virtue and godliness.

Do you therefore solemnly engage to fulfill these duties, so far as in you lies, the Lord being your helper?

Ans. We do.

Then shall the People stand up, and the Minister shall say:

Hear the words of the Gospel, written by St. Mark. [Chap. x, 13-16.]

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the Minister shall take the Child into his hands, and say to the friends of the Child:

Name this child.

And then, naming it after them, he shall sprinkle or pour Water upon it, or, if desired, immerse it in Water, saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Minister offer the following Prayer, the People kneeling:

O God of infinite mercy, the Father of all the faithful seed, be pleased to grant unto *this child* an understanding mind and a sanctified heart. May thy providence lead *him* through the dangers, temptations, and ignorance of *his* youth, that *he* may never

run into folly, nor into the evils of an unbridled appetite. We pray thee so to order the course of *his* life that, by good education, by holy examples, and by thy restraining and renewing grace, *he* may be led to serve thee faithfully all *his* days; so that, when *he has* glorified thee in *his* generation, and *has* served the Church on earth, *he* may be received into thine eternal kingdom, through Jesus Christ our Lord. *Amen.*

Almighty and Most Merciful Father, let thy loving mercy and compassion descend upon *these*, thy *servant* and *handmaid*, the parents [or guardians] of *this child*. Grant unto *them*, we beseech thee, thy Holy Spirit, that *they* may, like Abraham, command *their* household to keep the way of the Lord. Direct *their* actions, and sanctify *their hearts*, words, and purposes, that *their* whole family may be united to our Lord Jesus Christ in the bands of faith, obedience, and charity; and that they all, being in this life thy holy children by adoption and grace, may be admitted into the Church of the firstborn in heaven, through the merits of thy dear Son, our Saviour and Redeemer. *Amen.*

Then may the Minister offer extemporary Prayer.
Then shall be said, all kneeling:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

¶ 443. Order for the Administration of Baptism to such as are of Riper Years.

DEARLY BELOVED, forasmuch as all men are conceived and born in sin; and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and our Saviour Christ saith, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have; that *they*, being baptized with water, may also be baptized with the Holy Ghost, and, being received into Christ's holy Church, may continue lively *Members* of the same.

Then shall the Minister say:

Let us pray.

Almighty and Immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons*, that *they*, coming to thy Holy Baptism, may also be filled with thy Holy Spirit. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised, by Christ our Lord. *Amen.*

Then shall the People stand up, and the Minister shall say:

Hear the words of the Gospel, written by St. John. [Chap. iii, 1-8.]

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.

Then the Minister shall speak to the Persons to be baptized on this wise:

Well Beloved, who *have* come hither desiring to receive Holy Baptism, you have heard how the Congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, to bless you, and to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed

for: which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, you must also faithfully, for your part, promise in the presence of this whole Congregation, that you will renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

Then shall the Minister demand of each of the Persons to be baptized:

Quest. Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Ans. I renounce them all.

Quest. Dost thou believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ, his only begotten Son our Lord; and that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he rose again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy catholic* Church, the communion of saints; the for giveness of sins; the resurrection of the body; and everlasting life after death?

Ans. All this I steadfastly believe.

*The one universal Church of Christ.

Quest. Wilt thou be baptized in this faith?

Ans. Such is my desire.

Quest. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavor so to do, God being my helper.

Then shall the Minister say:

O Merciful God, grant that all carnal affections may die in *these persons*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Almighty, Everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost; regard, we beseech thee, our supplications; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister ask the name of each Person to be baptized, and shall sprinkle or pour Water upon him (or, if he shall desire it, shall immerse him in Water), saying:

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall be said the Lord's Prayer, all kneeling:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

Then may the Minister conclude with extemporary Prayer.

CHAPTER II.

RECEPTION OF MEMBERS.

¶ 444. Form for Receiving Persons into the Church as Probationers.

Those who are to be received into the Church as Probationers shall be called forward by name, and the Minister, addressing the Congregation, shall say:

Dearly Beloved Brethren, that none may be admitted hastily into the Church, we receive all persons seeking fellowship with us on profession of faith into

a preparatory membership on trial; in which proof may be made, both to themselves and to the Church, of the sincerity and depth of their convictions and of the strength of their purpose to lead a new life.

The persons here present desire to be so admitted. You will hear their answers to the questions put to them, and if you make no objection they will be received.

It is needful, however, that you be reminded of your responsibility, as having previously entered this holy fellowship, and as now representing the Church into which they seek admission. Remembering their inexperience, and how much they must learn in order to become good soldiers of Jesus Christ, see to it that they find in you holy examples of life, and loving help in the true serving of their Lord and ours. I beseech you so to order your own lives that these new disciples may take no detriment from you, but that it may ever be cause for thanksgiving to God that they were led into this fellowship.

Then addressing the Persons seeking Admission on Probation, the Minister shall say:

Dearly Beloved, you have, by the grace of God, made your decision to follow Christ and to serve him. Your confidence in so doing is not to be based on any notion of fitness or worthiness in yourselves, but solely on the merits of our Lord Jesus Christ, and on his death and intercession for us.

That the Church may know your purpose, you will answer the questions I am now to ask you.

Have you an earnest desire to be saved from your sins?

Ans. I have.

Will you guard yourselves against all things contrary to the teaching of God's word, and endeavor to lead a holy life, following the commandments of God?

Ans. I will endeavor so to do.

Are you purposed to give reverent attendance upon the appointed means of grace in the ministry of the word, and in the private and public worship of God?

Ans. I am so determined, with the help of God.

No objection being offered, the Minister shall then announce that the Candidates are admitted as Probationers and shall assign them to classes.

Then shall the Minister offer extemporary Prayer.

¶ 445. Form for Receiving Persons into the Church after Probation.

On the day appointed, all that are to be received into the Church shall be called forward, and the Minister, addressing the Congregation, shall say:

Dearly Beloved Brethren, the Scriptures teach us that the Church is the household of God, the body of which Christ is the head; and that it is the design of the Gospel to bring together in one all who are in Christ. The fellowship of the Church is the communion that its Members enjoy one with another. The ends of this fellowship are, the maintenance of sound doctrine and of the ordinances of Christian worship, and the exercise of that power of godly admonition and discipline which Christ has committed to his Church for the promotion of holiness. It is the duty of all men to unite in this fellowship; for it

is only those that "be planted in the house of the Lord" that "shall flourish in the courts of our God." Its more particular duties are, to promote peace and unity; to bear one another's burdens; to prevent each other's stumbling; to seek the intimacy of friendly society among themselves; to continue steadfast in the faith and worship of the Gospel; and to pray and sympathize with each other. Among its privileges are, peculiar incitements to holiness from the hearing of God's word and sharing in Christ's ordinances; the being placed under the watchful care of Pastors; and the enjoyment of the blessings which are promised only to those who are of the Household of Faith. Into this holy fellowship the *persons* before you, who *have* already received the Sacrament of Baptism, and *have* been under the care of *proper leaders* for six months on Trial, *come* seeking admission. We now propose, in the fear of God, to question *them* as to *their* faith and purposes, that you may know that *they* are proper *persons* to be admitted into the Church.

Then, addressing the Applicants for Admission, the Minister shall say:

Dearly Beloved, you are come hither seeking the great privilege of union with the Church our Saviour has purchased with his own blood. We rejoice in the grace of God vouchsafed unto you in that he has called you to be his *followers*, and that thus far you have run well. You have heard how blessed are the privileges, and how solemn are the duties, of membership in Christ's Church; and before you are fully admitted thereto, it is proper that you do here publicly renew your vows, confess your faith, and de-

clare your purpose, by answering the following questions:

Do you here, in the presence of God and of this Congregation, renew the solemn promise contained in the Baptismal Covenant, ratifying and confirming the same, and acknowledging *yourselves* bound faithfully to observe and keep that Covenant?

Ans. I do.

Have you saving faith in the Lord Jesus Christ?

Ans. I trust I have.

Do you believe in the Doctrines of the Holy Scriptures as set forth in the Articles of Religion of the Methodist Episcopal Church?

Ans. I do.

Will you cheerfully be governed by the Rules of the Methodist Episcopal Church, hold sacred the Ordinances of God, and endeavor, as much as in you lies, to promote the welfare of your brethren and the advancement of the Redeemer's kingdom?

Ans. I will.

Will you contribute of your earthly substance, according to your ability, to the support of the Gospel and the various benevolent enterprises of the Church?

Ans. I will.

Then the Minister, addressing the Church, shall say:

Brethren, *these persons* having given satisfactory responses to our inquiries, have any of you reason to allege why *they* should not be received into Full membership in the Church?

No objections being alleged, the Minister shall say to the Candidates:

We welcome you to the communion of the Church of God; and, in testimony of our Christian affection and the cordiality with which we receive you, I hereby extend to you the right hand of fellowship: and may God grant that you may be a faithful and useful Member of the Church militant till you are called to the fellowship of the Church triumphant, which is "without fault before the throne of God."

Then shall the Minister offer extemporary Prayer.

CHAPTER III.

THE LORD'S SUPPER.

[Whenever practicable, let none but the pure, unfermented juice of the grape be used in administering the Lord's Supper.]

[Let persons who have scruples concerning the receiving of the Sacrament of the Lord's Supper kneeling be permitted to receive it either standing or sitting.]

[No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a Member of our Church.]

¶ 446. Order for the Administration of the Lord's Supper.

The Elder shall say one or more of these Sentences, during the reading of which the Persons appointed for that purpose shall receive the Alms for the Poor:

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [Matt. v, 16.]

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. [Matt. vi, 19, 20.]

Whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. [Matt. vii, 12.]

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. [Matt. vii, 21.]

Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. [Luke xix, 8.]

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. [2 Cor. ix, 6, 7.]

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. [Gal. vi, 10.]

Godliness with contentment is great gain; for we brought nothing into this world, and it is certain we can carry nothing out. [1 Tim. vi, 6, 7.]

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate;

laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. [1 Tim. vi, 17-19.]

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. [Heb. vi, 10.]

To do good and to communicate forget not; for with such sacrifices God is well pleased. [Heb. xiii, 16.]

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? [1 John iii, 17.]

He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again. [Prov. xix, 17.]

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. [Psa. xli, 1.]

Thou shalt open thine hand wide unto thy brother, to thy poor. [Deut. xv, 11.]

After which the Elder shall give the following Invitation, the People standing:

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Wherefore ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this Holy Sacrament to your comfort; and, de-

voutly kneeling, make your humble confession to Almighty God.

Then shall this general Confession be made by the Minister in the name of all those who are minded to receive the Holy Communion, both he and all the People devoutly kneeling, and saying:

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son, our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

Then shall the Elder say:

Almighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

The Collect.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name through Jesus Christ our Lord. *Amen.*

Then shall the Elder say:

We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy. Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that we may live and grow thereby; and that, being washed through his most precious blood, we may evermore dwell in him, and he in us. *Amen.*

Then the Elder shall offer the Prayer of Consecration, as followeth:

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, by his oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and

grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who, in the same night that he was betrayed, took bread; (1) and when he had given thanks, he broke it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you; do this in remembrance of me.

(1) *Here the Elder may take the plate of bread in his hand.*

Likewise after supper he took (2) the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

(2) *Here he may take the cup in his hand.*

Then shall the Minister receive the Communion in both kinds, and proceed to deliver the same to the other Ministers, if any be present; after which he shall say:

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, holy Father, Almighty, Everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high! *Amen.*

The Minister shall then proceed to administer the Communion to the People in order, kneeling, into their uncovered hands; and when he delivereth the Bread, he shall say:

The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul* and *body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee;* and feed on him in *thy heart* by faith, with thanksgiving.

And the Minister that delivereth the Cup shall say:

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul* and *body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

[If the Consecrated bread or wine shall be all spent before all have communed, the Elder may Consecrate more by repeating the Prayer of Consecration.]

[When all have communed, the Minister shall return to the Lord's table and place upon it what remaineth of the Consecrated elements, covering the same with a fair linen cloth.]

Then shall the Elder say the Lord's Prayer; the People kneeling, and repeating after him every petition:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

After which shall be said as followeth:

O Lord our heavenly Father, we thy humble servants desire thy Fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving;

most humbly beseeching thee to grant, that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain forgiveness of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this Holy Communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then shall be said or sung:

Glory be to God on high, and on earth peace, good will toward men! We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty!

O Lord, the only begotten Son Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the Elder, if he see it expedient, may put up an extemporary Prayer; and afterward shall let the People depart with this Blessing:

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

N. B.—If the Elder is straitened for time in the usual administration of the Holy Communion, he may omit any part of the service except the Invitation, the Confession, and the Prayer of Consecration; and in its administration to the Sick he may omit any part of the service except the Confession, the Prayer of Consecration, and the usual sentences in delivering the Bread and Wine, closing with the Lord's Prayer, *extempore* supplication, and the Benediction.

CHAPTER IV.

MATRIMONY.

¶ 447. Form for the Solemnization of Matrimony.

[The parts in brackets throughout may be used or not at discretion.]

At the day and time appointed for the Solemnization of Matrimony, the persons to be married—having been qualified according to law—standing together, the Man on the right hand and the Woman on the left, the Minister shall say:

DEARLY BELOVED, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy Matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signify-

ing unto us the mystical union that exists between Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee, and is commended by Saint Paul to be honorable among all men; and therefore is not by any to be entered into unadvisedly, but reverently, discreetly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

[*And also speaking unto the persons that are to be married, the Minister shall say:*

I require and charge you both, that if either of you know any impediment why you may not be lawfully joined together in Matrimony, you do now confess it: for be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their Matrimony lawful.]

If no impediment be alleged, then shall the Minister say unto the Man:

M., wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honor and keep her, in sickness and in health; and forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall answer:

I will.

Then shall the Minister say unto the Woman:

N., wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love, honor, and keep him, in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall answer:

I will.

[*Then the Minister shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth:*

I, *M.*, take thee *N.*, to be my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.

Then shall they loose their hands, and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister:

I, *N.*, take thee *M.*, to be my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my faith.]

Then shall the Minister pray thus:

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life: send thy blessing upon these thy serv-

ants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

[*If the parties desire it, the Man shall here hand a Ring to the Minister, who shall return it to him, and direct him to place it on the third finger of the Woman's left hand. And the Man shall say to the Woman, repeating after the Minister:*

With this ring I thee wed, and with my worldly goods I thee endow, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*]

Then shall the Minister join their right hands together, and say:

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands; I pronounce that they are husband and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. Those whom God hath joined together, let no man put asunder. *Amen.*

And the Minister shall add this blessing:

God, the Father, the Son, and the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction and grace that ye may so live

together in this life that in the world to come ye may have life everlasting. *Amen.*

Then shall the Minister offer the following Prayer:

O God of Abraham, God of Isaac, God of Jacob, bless this man and this woman, and sow the seed of eternal life in their hearts, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully on them from heaven, and bless them: as thou didst send thy blessings upon Abraham and Sarah to their great comfort, so vouchsafe to send thy blessings upon this man and this woman, that they, obeying thy will, and always being in safety under thy protection, may abide in thy love unto their lives' end, through Jesus Christ our Lord.

Almighty God, who at the beginning didst create our first parents, Adam and Eve, and didst sanctify and join them together in marriage, pour upon these persons the riches of thy grace, sanctify and bless them, that they may please thee both in body and soul, and live together in holy love unto their lives' end. *Amen.*

Here the Minister may use extemporary Prayer.

Then the Minister shall repeat the Lord's Prayer:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

CHAPTER V.

BURIAL OF THE DEAD.

[We will on no account whatever make a charge for burying the dead.]

¶ 448. Form for the Burial of the Dead.

The Minister, going before the Corpse, shall say:

I AM the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. [John xi, 25, 26.]

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. [Job xix, 25-27.]

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. [1 Tim. vi, 7; Job i, 21.]

In the House or Church may be read one or both of the following Psalms, or some other suitable portion of the Holy Scriptures:

Psalm xxxix:

I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle,

while the wicked is before me. I was dumb with silence, I held my peace, even from good; and my sorrow was stirred. My heart was hot within me; while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am. Behold, thou hast made my days as a handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee. Deliver me from all my transgressions: make me not the reproach of the foolish. I was dumb, I opened not my mouth; because thou didst it. Remove thy stroke away from me; I am consumed by the blow of thine hand. When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more.

Psalm xc:

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a

watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath: we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath. So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days. Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Then may follow the reading of the Epistle, as follows:

1 Corinthians xv, 41-58:

There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it

is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

At the grave, when the Corpse is laid in the Earth, the Minister shall say:

Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers, but spare us, Lord most holy; O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then, while the Earth shall be cast upon the Body by some standing by, the Minister shall say:

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of the world the soul of the departed, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said:

I heard a voice from heaven saying unto me, Write, From henceforth blessed are the dead who die in the Lord: Even so, saith the Spirit; for they rest from their labors.

Then shall the Minister say:

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

Then the Minister may offer this Prayer:

Almighty God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die, and whosoever liveth and believeth in him shall not die eternally: we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest

in him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O Merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. *Amen.*

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

CHAPTER VI.

CONSECRATION AND ORDINATIONS.

¶ 449. The Form of Consecrating Bishops.

[This service is not to be understood as an ordination to a higher Order in the Christian Ministry, beyond and above that of Elders or Presbyters, but as a solemn and fitting Consecration for the special and most sacred duties of Superintendency in the Church.]

The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy holy Apostles, Elders, and Evangelists many excellent gifts, and didst charge them to feed thy flock: give grace, we beseech thee, to all the Ministers and Pastors of thy Church, that they may diligently preach thy word and duly administer the godly discipline thereof; and grant to the People that they may obediently follow the same, that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

Then shall be read by one of the Elders:

The Epistle. Acts xx, 17-35.

From Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them, Ye know, from the first day that I came to Asia, after what manner I have been with you at all seasons, serving the Lord with all

humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted

no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Then another shall read:

The Gospel. St. John xxi, 15-17.

Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this: St. Matthew xxviii, 18-20.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.

After the Gospel and the Sermon are ended, the Elected Person shall be presented by two Elders unto the Bishop, saying:

We present unto you this holy man to be consecrated a Bishop.

Then the Bishop shall move the Congregation present to pray, saying thus to them:

Brethren, it is written in the Gospel of Saint Luke that our Saviour Christ continued the whole night in prayer before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles that the disciples who were at Antioch did fast and pray before they laid hands on Paul and Barnabas, and sent them forth on their first mission to the Gentiles. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to prayer before we admit and send forth this person presented to us to the work whereunto we trust the Holy Ghost hath called him.

Then shall the following prayer be offered:

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers Offices in thy Church: mercifully behold this thy servant now called to the Work and Ministry of a Bishop, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that both by word and deed he may faithfully serve thee in this Office, to the glory of thy name, and the edifying and well governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

Then the Bishop shall say to him that is to be Consecrated:

Brother, forasmuch as the Holy Scriptures command that we should not be hasty in laying on hands and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the shedding of his own blood; before you are admitted to this administration, you will, in the fear of God, give answer to the questions which I now propound:

Are you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ?

Ans. I am so persuaded.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the same?

Ans. I am so persuaded and determined, by God's grace.

The Bishop. Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so that you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Ans. I will do so, by the help of God.

The Bishop. Are you ready with faithful diligence to banish and drive away all erroneous and strange

doctrines contrary to God's word, and both privately and openly to call upon and encourage others to the same?

Ans. I am ready, the Lord being my helper.

The Bishop. Will you deny all ungodliness and worldly lust, and live soberly, righteously, and godly in this present world, that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Ans. I will do so, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be unquiet, disobedient, and criminal, correct and punish according to such authority as you have by God's word, and as shall be committed unto you?

Ans. I will do so, by the help of God.

The Bishop. Will you be faithful in Ordaining, or laying hands upon and sending others, and in all the other duties of your office?

Ans. I will so be, by the help of God.

The Bishop. Will you show yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?

Ans. I will so show myself, by God's help.

Then the Bishop shall say:

Almighty God, our heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same, that he accomplishing in you the good work which he has begun, you may be found blameless at the last day, through Jesus Christ our Lord. *Amen.*

Then shall Veni, Creator Spiritus, be said:

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soiléd face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.

Teach us to know the Father, Son,
And Thee of both to be but ONE;
That through the ages all along
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That ended, the Bishop shall say:

Lord, hear our Prayer.
Ans. And let our cry come unto thee.

The Bishop shall then say:

Let us pray.

Almighty and Most Merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some

Prophets, some Evangelists, some Pastors and Teachers, to the edifying and making perfect of his Church: grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to the family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

Then the Bishop and Elders present shall lay their hands upon the head of the Elected Person, kneeling before them, the Bishop saying:

The Lord pour upon thee the Holy Ghost for the Office and Work of a Bishop in the Church of God now committed unto thee by the authority of the Church through the imposition of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is in thee; for God hath not given us the spirit of fear, but of power, and love, and of a sound mind.

Then shall the Bishop deliver to him the Bible, saying:

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt

both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost; be so merciful that you may not be too remiss; so minister discipline that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

[Then the Bishop shall administer the Lord's Supper to the newly Consecrated Bishop and other persons present.]

Then shall be offered the following Prayers:

Most Merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing, and to so endue him with thy Holy Spirit that he, preaching thy word, and exercising authority in thy Church, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but also may be, to such as believe, a wholesome example in word, in conversation, in love, in faith, and in purity; that faithfully fulfilling his course, at the last day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth, one God with the Father and the Holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name; and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

¶ 450. The Form of Ordaining Elders.

[When the day appointed by the Bishop is come, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Elders; how necessary that Order is in the Church of Christ, and also how the People ought to esteem the Elders in their Office.]

After which, one of the Elders shall present unto the Bishop all them that are to be Ordained, and say:

I present unto you these persons to be ordained as Elders.

Then, their names being read aloud, the Bishop shall say to the People:

Brethren, these are they whom we purpose, God willing, this day to ordain Elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any crime or impediment in any of them, for the which he ought not to be received into this holy Ministry let him come forth in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of the same.]

Then shall be said the Collect, Epistle, and Gospel, as followeth:

The Collect.

Almighty God, Giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church: mercifully behold these thy servants now called to the Office of Elders, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephesians iv, 7-13.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

After this shall be read for the Gospel part of the tenth chapter of St. John:

St. John x, 1-16.

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know

I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.

And that done, the Bishop shall say unto the Persons to be Ordained Elders:

You have heard, brethren, in your private examination, and in the holy lessons taken out of the Gospel and the writings of the Apostles, of what dignity and of how great importance this Office is whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that ye have in remembrance into how high a dignity and to how weighty an Office ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach and to premonish, to feed and provide for, the Lord's family; to gather the outcasts, to seek the lost, and to be ever ready to spread abroad the Gospel, the glad tidings of reconciliation with God.

Have always therefore printed in your remembrance how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death and for whom he shed his blood. The Church which you must serve is his spouse and his body. And if it shall happen, the same Church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the fearful punishment that will ensue. Wherefore consider with yourselves the end of the ministry toward the children of God, toward the spouse and body of Christ; and see that you never cease your labor, your care and diligence, until you have done all that lieth

in you, according to your bounden duty, to bring all such as are or shall be committed to your charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may show yourselves dutiful and thankful unto that Lord who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves, for that will and ability are given of God alone; therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners, both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this selfsame cause, how ye ought to forsake and set aside, as much as you may, all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time: and that you have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it has pleased God to call you: so that, as much as lieth in you, you will apply yourselves

holly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures ye may wax riper and stronger in your ministry; and that ye may so endeavor to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ here assembled may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things which we, in the name of God and his Church, shall demand of you touching the same:

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the Order of Elders?

Ans. I think so.

The Bishop. Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined out of the said Scriptures to instruct the people committed to your charge, and to teach nothing as required of necessity to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scriptures?

Ans. I am so persuaded, and have so determined, by God's grace.

The Bishop. Will you then give your faithful dil-

igence always so to minister the Doctrine, and Sacraments, and Discipline of Christ, as the Lord hath commanded?

Ans. I will so do, by the help of the Lord.

The Bishop. Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require and occasion shall be given?

Ans. I will, the Lord being my helper.

The Bishop. Will you be diligent in Prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Ans. I will endeavor so to do, the Lord being my helper.

The Bishop. Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Ans. I will apply myself thereto, the Lord being my helper.

The Bishop. Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Ans. I will so do, the Lord being my helper.

The Bishop. Will you reverently obey your chief Ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

Ans. I will so do, the Lord being my helper.

Then shall the Bishop, standing up, say:

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

[After this the Congregation shall be desired secretly in their Prayers to make their humble supplications to God for all these things: for the which Prayers there shall be silence kept for a space.]

After which shall be said by the Bishop, the Persons to be ordained Elders all kneeling, Veni, Creator Spiritus, *the Bishop beginning, and the Elders and others that are present answering by verse as followeth:*

Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love.

Enable with perpetual light
The dullness of our blinded sight;
Anoint and cheer our soiléd face
With the abundance of thy grace;
Keep far our foes, give peace at home;
Where thou art Guide, no ill can come.

Teach us to know the Father, Son,
And Thee of both to be but ONE;
That through the ages all along
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done, the Bishop shall pray in this wise, and say:

Let us pray.

Almighty God and heavenly Father, who of thine infinite love and goodness toward us hast given to us thine only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Teachers, and Pastors, by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks; we praise and worship thee; and we humbly beseech thee by the same, thy blessed Son, to grant unto all who either here or elsewhere call upon thy name, that we may continue to show ourselves thankful unto thee for these, and all other thy benefits, and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through the same, thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this Prayer is done, the Bishop and the Elders present shall lay their hands severally upon the head of every one that receiveth the Order of Elders; the Receivers humbly kneeling, and the Bishop saying:

The Lord pour upon thee the Holy Ghost for the Office and Work of an Elder in the Church of God, now committed unto thee by the authority of the Church, through the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his Holy Sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying:

Take thou authority as an Elder in the Church, to preach the word of God, and to administer the Holy Sacraments in the Congregation.

Then the Bishop shall offer the following Prayer:

Most Merciful Father, we beseech thee to send upon these thy servants thy heavenly blessings, that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success that it may never be spoken in vain. Grant also that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeably to the same, as the means of our salvation; and that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us by thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

***[If on the same day the Order of Deacons be given to some, and that of Elders to others, the Deacons shall be first presented, and then the Elders. The Collects shall both be used; first that for Deacons, then that for Elders. The Epistle shall be Ephesians iv, 7-13, as before in this Office: immediately after which, they who are to be ordained Deacons shall be examined and ordained as is below prescribed. Then one of them having read the Gospel, which shall be St. John x, 1-16, as before in this Office, they who are to be ordained Elders shall likewise be examined and ordained, as in this Office before appointed.]

¶ 451. The Form of Ordaining Deacons.

[When the day appointed by the Bishop is come, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted to the Order of Deacons.]

After which one of the Elders shall present unto the Bishop the Persons to be ordained Deacons, and their names being read aloud the Bishop shall say unto the People:

Brethren, if there be any of you who knoweth any crime or impediment in any of these persons presented to be ordained Deacons, for the which he ought not to be admitted to that Office, let him come forth

in the name of God, and show what the crime or impediment is.

[If any crime or impediment be objected, the Bishop shall surcease from ordaining that person until such time as the party accused shall be found clear of the same.]

Then shall be read the following Collect and Epistle:

The Collect.

Almighty God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thy Apostles to choose into the Order of Deacons thy first martyr, Saint Stephen, with others: mercifully behold these thy servants, now called to the like Office and Administration; replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this Office to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever. *Amen.*

The Epistle. 1 Timothy iii, 8-13.

Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the Office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the Office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Then shall the Bishop, in the presence of the People, examine every one of those who are to be ordained, after this manner following:

Do you trust that you are inwardly moved by the Holy Ghost to take upon you the Office of the Ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

Ans. I trust so.

The Bishop. Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?

Ans. I do believe them.

The Bishop. Will you diligently read or expound the same unto the people whom you shall be appointed to serve?

Ans. I will.

The Bishop. It appertaineth to the Office of a Deacon to assist the Elder in divine service, and especially when he ministereth the Holy Communion, to help him in the distribution thereof; to read and expound the Holy Scriptures; to instruct the youth; and to baptize. And furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

Ans. I will do so, by the help of God.

The Bishop. Will you apply all your diligence to frame and fashion your own lives and the lives of your families according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Ans. I will do so, the Lord being my helper.

The Bishop. Will you reverently obey them to whom the charge and government over you is com-

mitted, following with a glad mind and will their godly admonitions?

Ans. I will endeavor so to do, the Lord being my helper.

Then the Bishop, laying his hands severally upon the head of every one of them, shall say:

Take thou authority to execute the Office of a Deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Bishop deliver to every one of them the Holy Bible, saying:

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same.

Then one appointed by the Bishop shall read the Gospel:

Luke xii, 35-38.

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Immediately before the Benediction shall be said these Collects following:

Almighty God, Giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the Office of Deacons in thy Church: make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office that they may be found worthy to be called into the higher Ministries in thy Church, through the same, thy Son our Saviour Jesus Christ: to whom be glory and honor, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

CHAPTER VII.

CORNER STONE AND DEDICATION.

¶ 452. Form for Laying the Corner Stone of a Church.

The Minister, standing near the place where the Stone is to be laid, shall say unto the Congregation:

Dearly Beloved, we are taught in the word of God, that, although the heaven of heavens cannot contain the Eternal One, much less the walls of temples made with hands, yet his delight is ever with the sons of men, and that wherever two or three are gathered in his name, there is he in the midst of them. And in all ages his servants have separated certain places for his worship: as Jacob erected a stone in Bethel for God's house; as Moses made a tabernacle in the desert; as Solomon builded a temple for the Lord, which he filled with the glory of his presence before all the people. We are now assembled to lay the Corner Stone of a new house for the worship of the God of our fathers. Let us not doubt that he will favorably approve our godly purpose, and let us now devoutly unite in singing his praise, and in prayer for his blessing on this our undertaking.

Let one of the Hymns 856-871 *be sung.*

Then shall the Minister say:

Let us pray.

Most glorious God, the heaven is thy throne and the earth is thy footstool; what house then can be

builded for thee, or where is the place of thy rest? Yet, blessed be thy name, O Lord God, that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth. And now, especially, we render thanks unto thy holy name that it hath pleased thee to put it into the hearts of thy servants to erect in this place a house for thy worship. We thank thee for thy grace which has inclined them to contribute of their substance for the glory of thy name: and we pray thee to continue thy blessing upon their pious undertaking. *Amen.*

May many unite with them in their holy work, until this habitation of thy house shall be completed, and ready for dedication to thy service, free from all debt or claim of man. *Amen.*

May peace and harmony prevail in the counsels of thy servants, and may no selfish or divided aims find place among them. May the work of this building be completed without hurt or accident to any person. And when thou shalt have prospered the work of their hands upon them, and this house shall be prepared and finished for thy service, grant that all who shall enjoy the benefit of this pious work may show forth their thankfulness by making a right use of it, to the glory of thy blessed name, through Jesus Christ our Lord. *Amen.*

Grant that all who shall hereafter worship thee in the temple here to be builded may so serve and please thee in all holy exercises of godliness, that in the end they may come to that temple on high, even to the holy place made without hands, whose builder and maker is God. *Amen.*

Hear us, O Lord, for thou art our God in whom we trust. And when we shall cease to pray unto thee on earth, may we, with all those who in like manner have erected such places to thy name, and with all thy saints and redeemed ones, eternally praise thee for all thy goodness vouchsafed unto us here on earth and laid up for us there in heaven. *Amen.*

Accept these our prayers, we beseech thee, for the sake of thy dear Son; and to thee, the only true and living God, Father, Son, and Holy Ghost, be honor, praise, and glory, forever and ever. *Amen.*

Then shall the Minister read the following Psalm, or the Minister and People may read it in alternate verses; the parts in italics to be read by the People:

Psalm cxxxii.

Lord, remember David, and all his afflictions:

How he sware unto the Lord, and vowed unto the mighty God of Jacob;

Surely I will not come into the tabernacle of my house, nor go up into my bed;

I will not give sleep to mine eyes, nor slumber to mine eyelids,

Until I find out a place for the Lord,

A habitation for the mighty God of Jacob.

Lo, we heard of it at Ephratah: we found it in the fields of the wood.

We will go into his tabernacles: we will worship at his footstool.

Arise, O Lord, into thy rest; thou, and the ark of thy strength.

Let thy priests be clothed with righteousness;

And let thy saints shout for joy.

For thy servant David's sake turn not away the face of thine anointed.

The Lord hath sworn in truth unto David; he will not turn from it;

Of the fruit of thy body will I set upon thy throne.

If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.

For the Lord hath chosen Zion; he hath desired it for his habitation.

This is my rest forever; here will I dwell; for I have desired it.

I will abundantly bless her provision:

I will satisfy her poor with bread.

I will also clothe her priests with salvation:

And her saints shall shout aloud for joy.

There will I make the horn of David to bud:

I have ordained a lamp for mine anointed.

His enemies will I clothe with shame:

But upon himself shall his crown flourish.

The Lesson. 1 Corinthians iii, 9-23.

For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what

sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men: for all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.

Then shall follow the Sermon, or an address suitable to the occasion, after which the Contributions of the People shall be received.

Then shall the Minister, standing by the Stone, exhibit to the Congregation a box to be placed in an excavation of the Stone. It may contain a copy of the Bible, the Hymn Book, the Discipline, the Church Year Book for the year, Church periodicals of recent date, the names of the Pastor, Trustees, and Building Committee of the Church, with such other documents as may be desired. A list of these may be read, *after which the Minister may deposit the box in the Stone and cover it; and the Stone shall be laid and adjusted by the Minister, assisted by the Builder.*

Then shall the Minister say:

In the name of the Father, and of the Son, and of the Holy Ghost, we lay this Corner Stone for the foundation of a house to be builded and consecrated

to the service of Almighty God, according to the Order and Usages of the Methodist Episcopal Church. *Amen.*

The service may conclude with extemporary Prayer, the Lord's Prayer, and the Benediction.

¶ 453. Form for the Dedication of a Church.

The Congregation being assembled in the Church, the Minister shall say:

Dearly Beloved, the Scriptures teach us that God is well pleased with those who build temples to his name. We have heard how he filled the temple of Solomon with his glory, and how in the second temple he manifested himself still more gloriously. And the Gospel approves and commends the centurion who built a synagogue for the people. Let us not doubt that he will also favorably approve our purpose of dedicating this place in solemn manner, for the performance of the several offices of religious worship; and let us now devoutly join in praise to his name, that this godly undertaking hath been so far completed, and in prayer for his further blessing upon all who have been engaged therein, and upon all who shall hereafter worship his name in this place.

Let one of the Hymns 856-871 *be sung; afterward let extemporary Prayer be offered, the Congregation all kneeling.*

Then shall the Minister, or some one appointed by him, read:

The First Lesson. 2 Chronicles vi, 1, 2, 18-21, 40-42; vii, 1-4.

Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built a house of habitation for thee, and a place for thy dwelling forever.

But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, even from heaven; and when thou hearest, forgive.

Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.

Now when Solomon had made an end of praying, the fire came down from heaven, and consumed

the burnt offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever. Then the king and all the people offered sacrifices before the Lord.

The Second Lesson. Hebrews x, 19-26.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

Then shall one of the Hymns 856-871 *be sung; after which the Minister shall deliver a Sermon suitable to the occasion. Contributions shall then be received from the People.*

Then shall the Minister read the following Psalm, or the Minister and the Congregation may read it alternately; the parts in italics to be read by the Congregation.

Psalm cxxii.

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together:

Whither the tribes go up, the tribes of the Lord,

Unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem:

They shall prosper that love thee.

Peace be within thy walls,

And prosperity within thy palaces.

For my brethren and companions' sake, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

Then let the Trustees stand up before the Altar, and one of them, or some one in their behalf, say unto the Minister:

We present unto you this Building, to be dedicated as a Church for the service and worship of Almighty God.

Then shall the Minister request the Congregation to stand, while he repeats the following

DECLARATION:

Dearly Beloved, it is meet and right, as we learn from the Holy Scriptures, that houses erected for the public worship of God should be specially set apart and dedicated to religious uses. For such a dedication we are now assembled. With gratitude, therefore, to Almighty God, who has signally blessed his servants in their holy enterprise of erecting this Church, we dedicate it to his service, for the reading of the Holy Scriptures, the preaching of the word of God, the administration of the Holy Sacraments, and for all other exercises of religious worship and service, according to the Discipline and Usages of the Methodist Episcopal Church. And, as the dedication of the temple is vain without the solemn consecration of the worshipers also, I now call upon you all to dedicate yourselves anew to the service of God. To him let our souls be dedicated, that they may be renewed after the image of Christ. To him let our bodies be dedicated, that they may be fit temples for the indwelling of the Holy Ghost. To him may our labors and business be dedicated, that their fruit may tend to the glory of his great name, and to the advancement of his kingdom. And that he may graciously accept this solemn act, let us pray.

The Congregation kneeling, the Minister shall offer the following Prayer:

O Most Glorious Lord, we acknowledge that we are not worthy to offer unto thee anything belonging unto us; yet we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking; re-

ceive the prayers and intercessions of all those thy servants who shall call upon thee in this house; and give them grace to prepare their hearts to serve thee with reverence and godly fear; affect them with an awful apprehension of thy divine majesty, and a deep sense of their own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clean thoughts and pure hearts, with bodies undefiled, and minds sanctified, they may always perform a service acceptable to thee, through Jesus Christ our Lord. *Amen.*

Regard, O Lord, the supplication of thy servants, and grant that whosoever shall be dedicated to thee in this house by Baptism may ever remain in the number of thy faithful children. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ may come to that holy Ordinance with faith, charity, and true repentance; and, being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain forgiveness of their sins, and all other benefits of his death. *Amen.*

Grant, O Lord, that by thy holy word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to perform the same. *Amen.*

Now, therefore, arise, O Lord, and come into this place of thy rest, thou and the ark of thy strength.

Let thine eye be open toward this house day and night; and let thine ears be ready toward the prayers of thy children which they shall make unto thee in this place: and whensoever thy servants shall make to thee their petitions here, do thou hear them from heaven, thy dwelling-place, the throne of the glory of thy kingdom; and when thou hearest, forgive. And grant, O Lord, we beseech thee, that here and elsewhere thy ministers may be clothed with righteousness, and thy saints rejoice in thy salvation. And may we all, with thy people everywhere, grow up into a holy temple in the Lord, and be at last received into the glorious temple above; the house not made with hands, eternal in the heavens. And to the Father, and the Son, and the Holy Spirit, be glory and praise, world without end. *Amen.*

The service to conclude with a Doxology and Benediction.

APPENDIX.

NOTE.—The matter contained in this Appendix to the Discipline is sufficiently important to justify its publication in this form. Some of it is taken from the General Conference Journals, and is therefore the action of the General Conference, although not ordained as part of the Discipline. Some of it, as the Courses of Study, has received the sanction of the Bishops, and is inserted for convenient reference; while other portions of it are suggestive and useful, as Post Office addresses, Administrative Boards, Report of General Conference Expenses, Forms of Charges, etc. EDITOR OF DISCIPLINE.

I. RESIDENCES, ADDRESSES, ETC.

II. ADMINISTRATIVE BOARDS, ETC.

III. CONSTRUCTIONS OF LAW BY THE GENERAL CONFERENCE.

IV. THE GENERAL CONFERENCE, 1904–1908.

V. MISCELLANEOUS.

VI. FORMS FOR CONSTITUTIONS, ETC.

VII. COURSES OF STUDY.

CHAPTER I.

RESIDENCES AND ADDRESSES.

¶ 1. Bishops.

THOMAS BOWMAN, East Orange, New Jersey.

STEPHEN M. MERRILL,
57 Washington Street, Chicago, Illinois.

EDWARD G. ANDREWS, 150 Fifth Avenue, New York.

HENRY W. WARREN, University Park, Colorado.

CYRUS D. FOSS,
2043 Arch Street, Philadelphia, Pennsylvania.

JOHN M. WALDEN, 220 West Fourth Street, Cincinnati, Ohio.

WILLARD F. MALLALIEU, Auburndale, Massachusetts.

CHARLES H. FOWLER, 150 Fifth Avenue, New York.

JOHN H. VINCENT, Indianapolis, Indiana.

JAMES N. FITZGERALD,
3029 Washington Avenue, Saint Louis, Missouri.

ISAAC W. JOYCE, Minneapolis, Minnesota.

DANIEL A. GOODSELL,
36 Bromfield Street, Boston, Massachusetts.

CHARLES C. MCCABE,
1026 Arch Street, Philadelphia, Pennsylvania.

EARL CRANSTON, Washington, District of Columbia.

DAVID H. MOORE, Portland, Oregon.

JOHN W. HAMILTON,
1037 Market Street, San Francisco, California.

JOSEPH F. BERRY, 455 Franklin Street, Buffalo, New York.

HENRY SPELLMEYER,
220 West Fourth Street, Cincinnati, Ohio

WILLIAM F. MCDOWELL,
57 Washington Street, Chicago, Illinois.

JAMES W. BASHFORD, Shanghai, China.

WILLIAM BURT, Zurich, Switzerland.

LUTHER B. WILSON, Chattanooga, Tennessee.

THOMAS B. NEELY, Buenos Ayres, South America.

¶ 2. Missionary Bishops.

JAMES M. THOBURN, Bombay, India.

JOSEPH C. HARTZELL, Funchal, Madeira Islands.

FRANK W. WARNE, Lucknow, India.

ISAIAH B. SCOTT, Monrovia, Liberia.

WILLIAM F. OLDHAM, Singapore, Straits Settlements.

JOHN E. ROBINSON, Calcutta, India.

MERRIMAN C. HARRIS, Tokyo, Japan.

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3. Secretary of General Conference, 1904.

JOSEPH B. HINGELEY, Minneapolis, Minnesota.

¶ 4. Publishing Agents.

1. AT NEW YORK.

HOMER EATON, } "Eaton & Mains,"
GEORGE P. MAINS, } 150 Fifth Avenue, New York.

DEPOSITORIES.

36 Bromfield Street, Boston, Massachusetts.
524 Penn Avenue, Pittsburg, Pennsylvania.
21 Adams Avenue East, Detroit, Michigan.

2. AT CINCINNATI.

HENRY C. JENNINGS, } "Jennings & Graham,"
EDWIN R. GRAHAM, } 220 West Fourth St., Cincinnati, Ohio.

DEPOSITORIES.

57 Washington Street, Chicago, Illinois.
Kansas City, Missouri.
1037 Market Street, San Francisco, California.

¶ 5. Editors.

1. ELECTED BY THE GENERAL CONFERENCE.

WILLIAM V. KELLEY: Methodist Review,
150 Fifth Avenue, New York.

JAMES M. BUCKLEY: The Christian Advocate,
150 Fifth Avenue, New York.

JOHN T. MCFARLAND: Sunday School Publications,
150 Fifth Avenue, New York.

CHARLES W. SMITH: Pittsburg Christian Advocate,
524 Penn Avenue, Pittsburg, Pennsylvania.

LEVI GILBERT: Western Christian Advocate,
220 West Fourth Street, Cincinnati, Ohio.

ALBERT J. NAST: Der Christliche Apologete,
220 West Fourth Street, Cincinnati, Ohio.

FREDERICK MUNZ: Haus und Herd,
220 West Fourth Street, Cincinnati, Ohio.

DAVID D. THOMPSON: Northwestern Christian Advocate,
57 Washington Street, Chicago, Illinois.

CLAUDIUS B. SPENCER: Central Christian Advocate,
Kansas City, Missouri.

ROBERT E. JONES: Southwestern Christian Advocate,
408 Carondelet Street, New Orleans, Louisiana.

DANIEL L. RADER: Pacific Christian Advocate,
Portland, Oregon.

STEPHEN J. HERBEN: The Epworth Herald,
57 Washington Street, Chicago, Illinois.

FREEMAN D. BOVARD: California Christian Advocate,
1037 Market Street, San Francisco, California.

2. ELECTED BY THE BOOK COMMITTEE.

RICHARD J. COOKE: Book Editor,
150 Fifth Avenue, New York, or
220 West Fourth Street, Cincinnati, Ohio.

¶ 6. Corresponding Secretaries.

ADNA B. LEONARD, HENRY K. CARROLL, First Assistant, } Missionary Society, 150 Fifth Avenue, New York.

JOHN T. MCFARLAND: Sunday School Union and Tract Society, 150 Fifth Avenue, New York.

JAMES M. KING, ROBERT FORBES, First Assistant, } Board of Church Extension, 1026 Arch Street, Philadelphia, Pennsylvania.

MADISON C. B. MASON, WILBUR P. THIRKIELD, } Freedmen's Aid and Southern Education Society, 220 W. Fourth St., Cincinnati, Ohio.

WILLIAM F. ANDERSON: Board of Education, 150 Fifth Avenue, New York.

EDWIN M. RANDALL, *General Secretary:* Epworth League, 57 Washington Street, Chicago, Illinois.

¶ 7. Treasurers and Assistant Treasurers.

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HENRY C. JENNINGS, *Assistant Treasurer:* Missionary Society, 220 West Fourth Street, Cincinnati, Ohio.

JOHN B. PHILLIPS, *Treasurer:* Sunday School Union, 150 Fifth Avenue, New York.

GEORGE P. MAINS, *Treasurer:* Tract Society, 150 Fifth Avenue, New York.

SAMUEL SHAW, *Treasurer:* Board of Church Extension, 1026 Arch Street, Philadelphia, Pennsylvania.

HENRY C. JENNINGS, *Treasurer:* Freedmen's Aid and Southern Education Society, 220 West Fourth Street, Cincinnati, Ohio.

HOMER EATON, *Assistant Treasurer:* Freedmen's Aid and Southern Education Society, 150 Fifth Avenue, New York.

J. EDGAR LEAYCRAFT, *Treasurer:* Board of Education, 19 West Forty-second Street, New York.

GEORGE P. MAINS, *Treasurer:* Episcopal Fund, 150 Fifth Avenue, New York.

EDWIN R. GRAHAM, *Assistant Treasurer:* Episcopal Fund, 57 Washington Street, Chicago, Illinois.

FRANKLIN I. BODINE, *Treasurer:* Chartered Fund, 129 South Fourth Street, Philadelphia, Pennsylvania.

CHAPTER II.

ADMINISTRATIVE BOARDS, ETC.

¶ 8. General Conference Districts.

[The figures attached to Conferences and Districts indicate the number of Delegates to which they were respectively entitled in the General Conference of 1904.]

First District—East Maine, 4; Maine, 4; New Hampshire, 6; Vermont, 4; Troy, 12; New England, 12; New England Southern, 8; Eastern Swedish, 2; Mexico, 2; Italy, 2; total, 56.

Second District—New York East, 14; New York, 14; Newark, 10; New Jersey, 10; Northwest India, 2; Bombay, 2; Sweden, 4; total, 56.

Third District—Wyoming, 10; Northern New York, 10; Central New York, 10; Genesee, 12; Erie, 10; Western South America, 2; South America, 2; total, 56.

Fourth District—Philadelphia, 14; Central Pennsylvania, 12; Pittsburg, 10; Baltimore, 10; Wilmington, 8; Norway, 2; total, 56.

Fifth District—East Ohio, 12; North Ohio, 8; Central Ohio, 10; Ohio, 12; Cincinnati, 8; Kentucky, 4; North China, 2; total, 56.

Sixth District—Delaware, 6; Washington, 6; North Carolina, 4; South Carolina, 6; East Tennessee, 2; Liberia, 2; Virginia, 2; West Virginia, 10; Blue Ridge, 2; Holston, 4; Central Tennessee, 2; Georgia, 2; St. John's River, 2; Alabama, 2; Gulf, 2; Austin, 2; total, 56.

Seventh District—Atlanta, 4; Savannah, 2; Florida, 2; Mobile, 2; Mississippi, 4; Upper Mississippi, 6; Central Alabama, 2; Tennessee, 4; Lexington, 4; Louisiana, 8; Texas, 6; West Texas, 4; Little Rock, 4; Central Missouri, 2; Lincoln, 2; total, 56.

Eighth District—Oklahoma, 4; Arkansas, 2; St. Louis, 6; Missouri, 6; Kansas, 8; South Kansas, 6; Southwest Kansas, 6; Northwest Kansas, 4; Colorado, 6; West Nebraska, 4; Northwest Nebraska, 2; Western Swedish, 2; total, 56.

Ninth District—Iowa, 8; Upper Iowa, 12; Northwest Iowa, 10; Des Moines, 12; Nebraska, 8; North Nebraska, 6; total, 56.

Tenth District—Rock River, 14; Central Illinois, 10; Illinois, 16; Southern Illinois, 8; Central Swedish, 2; South India, 2; Malaysia, 2; Northern Swedish, 2; total, 56.

Eleventh District—Indiana, 14; Northwest Indiana, 8; North Indiana, 12; Michigan, 16; North India, 4; Bengal, 2; total, 56.

Twelfth District—Detroit, 16; Wisconsin, 8; West Wisconsin, 8; Minnesota, 8; Northern Minnesota, 6; North Dakota, 4; Dakota, 4; Norwegian and Danish, 2; total 56.

Thirteenth District—East German, 2; Central German, 6; Southern German, 2; St. Louis German, 6; Chicago German, 4; Northern German, 2; Northwest German, 2; West German, 4; California German, 2; North Germany, 2; South Germany, 4; Switzerland, 2; total, 38.

Fourteenth District—Montana, 2; Idaho, 2; Columbia River, 4; Puget Sound, 6; Oregon, 4; Western Norwegian-Danish, 2; California, 10; Southern California, 8; Japan, 2; Foochow, 2; total, 42.

¶ 9. On Vacancies in General Committees.

When a Minister or Layman shall be elected a member of any General Committee, to wit: The Book Committee, the General Missionary Committee, the Church Extension Committee, or the Freedmen's Aid Committee, he shall reside within the General Conference District that he represents at the time of his appointment. And if, for any cause, he shall remove beyond the limits of such District, or shall cease to be a Member of the Methodist Episcopal Church, his office shall become vacant; and the Bishop having charge of the Conference in which the member may have resided shall appoint a successor from the same Conference to which the retiring member belonged, or within the bounds of which he resided.—*Journal*, 1876, p. 261.

¶ 10. Book Committee.

District.	Name.	Conference.
I.	A. T. Cass	New Hampshire.
II.	C. S. Wing	New York East.
III.	C. C. Wilbor	Central New York.
IV.	A. S. Mowbray	Wilmington.
V.	W. F. Whitlock	North Ohio.
VI.	J. A. Patten	Holston.
VII.	W. H. Logan	Texas.
VIII.	Hanford Crawford	Saint Louis.
IX.	O. P. Miller	Northwest Iowa.
X.	J. F. Harmon	Southern Illinois.
XI.	C. E. Bacon	Indiana.
XII.	J. E. Farmer	Wisconsin.
XIII.	H. A. Salzer	Northwest German.
XIV.	R. V. Watt	California.

Local Committee at New York: E. B. Tuttle, J. E. Andrus, J. W. Pearsall.

Local Committee at Cincinnati: Richard Dymond, J. N. Gamble, R. T. Miller.

¶ 11. General Committee on Missions, Church Extension, and Freedmen's Aid and Southern Education.

District.	Name.	Conference.
I.	E. P. Stevens	Troy.
II.	J. R. Wright	Newark.
III.	T. D. Collins	Erie.
IV.	J. C. Nicholson	Baltimore.
V.	J. H. Fitzwater	Central Ohio.
VI.	M. W. Clair	Washington.
VII.	E. M. Jones	Central Alabama
VIII.	H. J. Coker	South Kansas.
IX.	G. W. Isham	Nebraska.
X.	H. G. Jackson	Rock River.
XI.	P. J. Maveety	Michigan.
XII.	S. W. Trousdale	West Wisconsin.
XIII.	J. H. Asling	West German.
XIV.	W. W. Van Orsdel	Montana.

¶ 12. Missionary Society.

OFFICE: 150 Fifth Avenue, New York.

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First Assistant Corresponding Secretary, HENRY K. CARROLL.
Recording Secretary, STEPHEN O. BENTON.
Treasurer, HOMER EATON.
Assistant Treasurer, HENRY C. JENNINGS.
Assistant Secretary, GEORGE B. SMYTH.
Assistant Secretary, FREDERICK H. SHEETS.

MANAGERS.

The Bishops, *ex officio.*

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S. F. Upham,	Andrew Longacre,
J. F. Goucher,	C. S. Harrower,
H. A. Monroe,	Homer Eaton,
C. R. Barnes,	E. S. Tipple,
Herbert Welch,	S. W. Thomas,
S. W. Gehrett,	G. P. Mains,
F. M. North,	A. H. Tuttle,
W. V. Kelley,	J. L. Hurlbut,
W. F. Anderson,	C. S. Wing,
J. O. Wilson,	G. P. Eckman,
J. B. Faulks,	B. C. Conner,
J. W. Marshall,	Louis Wallon,
W. I. Haven,	D. G. Downey,
A. J. Coultas,	A. G. Kynett.

LAYMEN.

J. H. Taft,	J. S. McLean,
G. J. Ferry,	G. G. Reynolds,
Lemuel Skidmore,	Anderson Fowler,
E. B. Tuttle,	Charles Scott,
P. A. Welch,	W. H. Falconer,
J. M. Cornell,	A. H. De Haven,
E. L. Dobbins,	J. F. Rusling,
J. E. Andrus,	John Beattie,
R. W. P. Goff,	Archer Brown,
Summerfield Baldwin,	G. C. Batcheller,
J. R. Curran,	R. B. Kelly,
Willis McDonald,	G. F. Secor,
Charles Gibson,	John Bentley,
J. H. Welch,	Costello Lippitt,
C. O. Miller,	W. T. Rich,
G. W. A. Swartzell,	J. R. Mott.

¶ 13. Board of Church Extension.

OFFICE: 1026 Arch Street, Philadelphia, Pennsylvania.

Corresponding Secretary, JAMES M. KING.

First Assistant Corresponding Secretary, ROBERT FORBES.

Additional Assistant Corresponding Secretaries, THOMAS C. ILIFF, WILLIAM D. PARR.

Recording Secretary, CHARLES M. BOSWELL.

Treasurer, SAMUEL SHAW.

MANAGERS.

The Bishops, *ex officio*.

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S. M. Vernon,
G. B. Wight,
J. F. Crouch,
C. W. Bickley,
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S. A. Heilner,
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Francis Magee,
M. A. Rettew
George Kessler,
S. K. Felton,
J. F. Fox,
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William King,
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Jefferson Justice,
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R. W. P. Goff,
I. G. Heilman,
W. H. Heisler,
J. T. Taylor,
F. J. Shoyer,
C. H. Harding,
T. C. Hunter,
J. A. Wallace,
C. D. Foss, Jr.,
W. S. Pilling,
E. A. Perry.

¶ 14. Freedmen's Aid and Southern Education Society.

OFFICE: 220 West Fourth Street, Cincinnati, Ohio.

Honorary Corresponding Secretary, RICHARD S. RUST.

Corresponding Secretaries, { MADISON C. B. MASON, WILBUR P. THIRKIELD.

Recording Secretary, W. B. SELLERS.

Treasurer, HENRY C. JENNINGS.

Assistant Treasurer, HOMER EATON.

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BISHOPS.

J. M. Walden, L. B. Wilson, Henry Spellmeyer,

MINISTERS.

R. S. Rust, H. C. Jennings, E. P. Edmonds, J. D. Walsh, Joseph Courtney, Levi Gilbert, J. M. Shumpert, A. J. Nast, D. L. Aultman, John Pearson, Christian Golder, D. W. Clark, R. H. Rust, W. H. Hickman, H. C. Weakley.

LAYMEN.

G. B. Johnson, C. L. Greeno, I. D. Jones, W. F. Boyd, H. A. Schroetter, D. D. Thompson, C. W. Bennett, D. D. Woodmansee, B. B. Dale, J. A. Patten, W. C. Herron, H. C. Minnich.

¶ 15. Epworth League.

OFFICE: 57 Washington Street, Chicago, Illinois.

General Secretary, EDWIN M. RANDALL.

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District.	Name.	Conference.
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III.	Ward Platt	Genesee.
IV.	H. L. Jacobs	Central Pennsylvania.
V.	J. R. Clark	Cincinnati.
VI.	W. B. Matthews	West Virginia.

District.	Name.	Conference.
VII.	L. J. Price	Atlanta.
VIII.	C. F. Reisner	Colorado.
IX.	B. L. Paine	Nebraska.
X.	J. W. Frizzelle	Central Illinois.
XI.	E. B. Rawls	Indiana.
XII.	R. S. Copeland	Detroit.
XIII.	H. A. Schroetter	Central German.
XIV.	Thomas Filben	California.

ADVISORY MEMBERS.

S. J. Herben.....Rock River.
E. M. Randall.....Puget Sound.
Frederick Munz.....Saint Louis German.
I. G. Penn.....Washington.

¶ 16. Sunday School Union.

OFFICE: 150 Fifth Avenue, New York.

Corresponding Secretary, JOHN T. MCFARLAND.
Treasurer, JOHN B. PHILLIPS.

MANAGERS.

The Bishops, *ex officio.*

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C. R. Barnes,
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John Krantz,
F. L. Wilson,
J. L. Hartsock,
R. E. Bell,
F. C. Iglehart,
C. A. Holla,
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C. P. Tinker,
J. J. Messmer,
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Clark Wright,
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William Baldwin,
G. W. Smith,
A. S. Newman,
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R. W. Courtney,
R. R. Doherty,
W. H. Beach,
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William Graham,
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R. E. Green,
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W. E. Carpenter,
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C. L. Gilmore,
C. D. Steurer,
F. L. Brown,
W. J. Brown,
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¶ 17. Tract Society.

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J. O. Fowler,
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Milton See,
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W. L. Downs,
C. W. Harman,
J. S. Burtis,
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S. A. S. Wilkes,
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¶ 18. Board of Education.

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MEMBERS.

1. TERM TO EXPIRE IN 1916.

John W. Lindsay, George H. Bridgman.
Henry C. M. Ingraham, J. Edgar Leaycraft.

2. TERM TO EXPIRE IN 1912.

Edward G. Andrews, Ezra S. Tipple,
Robert F. Raymond, John G. Holmes.

3. TERM TO EXPIRE IN 1908.

Charles H. Fowler, William F. King,
Abram W. Harris, John D. Slayback.

¶ 19. University Senate.

At Large, J. R. DAY, *Syracuse University.*

District.	Name.	Institution.
I.	W. E. Huntington	Boston University.
II.	B. P. Raymond	Wesleyan University.
III.	W. H. Crawford	Allegheny College.
IV.	J. F. Goucher	Woman's College, Baltimore.
V.	R. T. Stevenson	Ohio Wesleyan University.
VI.	George MacAdam	Fort Worth University.
VII.	J. M. Cox	Philander Smith College.
VIII.	H. A. Buchtel	University of Denver.
IX.	J. W. Hancher	Iowa Wesleyan University.
X.	E. J. James	Northwestern University.
XI.	E. H. Hughes	De Pauw University.
XII.	G. H. Bridgman	Hamline University.
XIII.	J. N. Nuelsen	Nast Theological Seminary.
XIV.	G. F. Bovard	University of Southern California.

¶ 20. Trustees of Chartered Fund.

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President, GEORGE I. BODINE.
Secretary, EDGAR J. PERSHING.
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Henry Z. Zeigler,
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¶ 21. Trustees of Methodist Episcopal Church.

OFFICE: 222 West Fourth Street, Cincinnati, Ohio.

President, JOHN M. WALDEN.
Secretary, JOHN PEARSON.
Treasurer, GEORGE B. JOHNSON.

1. TERM TO EXPIRE IN 1912.

Ministers, John M. Walden, David H. Moore, Frank S. Tincher.
Laymen, Robert T. Miller, Jesse R. Clark, William F. Boyd.

2. TERM TO EXPIRE IN 1908.

Ministers, Frank G. Mitchell, E. B. Rawls, John Pearson.
Laymen, James N. Gamble, George B. Johnson, Norman W. Harris.

¶ 22. Board of Insurance.

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Secretary, H. P. MAGILL.

1. Appointed by the Bishops.

J. B. Hobbs, J. R. Lindgren, G. B. Johnson, N. W. Harris, H. P. Magill.

2. Elected by the General Conference.

District.	Name.	Conference.
I.	W. F. Berry	Maine.
II.	C. P. McClelland	New York.
III.	M. R. Webster	Genesee.
IV.	Adam Stengle	Wilmington.
V.	Alexander Boxwell	Cincinnati.
VI.	M. M. Jones	North Carolina.
VII.	G. W. Arnold	Atlanta.
VIII.	Homer Hall	Missouri.
IX.	C. C. Clifton	Des Moines.
X.	W. T. Dwire	Illinois.
XI.	L. J. Naftzger	North Indiana.
XII.	H. R. Case	Detroit.
XIII.	A. H. Koerner	Northern German.
XIV.	H. E. Neal	Idaho.

¶ 23. Church Temperance Society.

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Henry Lemcke,
C. A. David,
John Mahin,
Samuel Dickie.

CHAPTER III.

CONSTRUCTIONS OF LAW BY THE GENERAL CONFERENCE.

¶ 24. Complaints and Charges.

§ 1. The question, "Are there any Complaints?" does not refer to Members of Annual Conferences, but refers (1) to charges of crime brought against Preachers on Trial in the Annual Conference; (2) to complaints made against the moral or official conduct of Local Preachers; and (3) to complaints made against the official conduct of members of the Quarterly Conference other than those named above.—*Journal*, 1884, p. 376.

§ 2. The dismissal of a preliminary complaint is not a bar to a new complaint.—*Journal*, 1884, p. 372.

¶ 25. Testimony.

§ 1. Questions relating to the admissibility of evidence are Questions of Law.—*Journal*, 1848, p. 127.

§ 2. Documentary Evidence need not be spread on the Journal, but should be filed and preserved by the Secretary.—*Journal*, 1848, p. 129.

¶ 26. Irregular Proceedings.

§ 1. When an Annual Conference decides that a Preacher in Charge has received or expelled a Member contrary to the Discipline the decision does not exclude the Member so received, but restores the Member so expelled. —*Journal*, 1852, p. 73, and *Journal*, 1860, p. 297.

§ 2. When the Annual Conference decides that a Mem-

ber of the Church has been expelled contrary to the Discipline, such act of the Conference does not restore him to good standing in the Church, but simply restores him to membership in the Church; and when so restored he is placed in the position he occupied before he was tried—that is, he is an accused Member; and hence the Preacher is not at liberty to give him a Certificate of Membership. —*Journal*, 1860, p. 298.

§ 3. Irregularity in the Reception of a Member is not a bar to trial.—*Journal*, 1860, p. 298.

§ 4. If an expelled Member shall gain membership elsewhere without confession, contrition, and satisfactory reformation, his membership is null and void, and any Certificate of such membership should not be received.—*Journal*, 1884, p. 378.

¶ 27. Appeals.

§ 1. When an expelled Member has by neglect or otherwise forfeited his right to Appeal, a subsequent Quarterly Conference may not hear his Appeal.—*Journal*, 1860, p. 298.

§ 2. If a Member of an Annual Conference should die pending his Appeal to a Judicial Conference, his death does not affect the Appeal, which may still be prosecuted by his heirs or legal representatives.—*Journal*, 1884, p. 375.

§ 3. No new testimony is admissible is case of Appeal. —*Journal*, 1848, p. 127.

§ 4. If on Appeal a case has been remanded to an Annual Conference for a New Trial, the Conference may suffer the Appellant to withdraw before the New Trial.—*Journal*, 1848, p. 129.

¶ 28. Vote by Orders.

§ 1. The separate vote of either Order can be called only by a Member of that Order.—*Journal*, 1872, p. 148.

§ 2. On the call for a separate vote discussion is not in order.—*Journal*, 1872, p. 291.

§ 3. The meaning of the words "One third of either Order" is, one third of the Members of the Order present in the Conference when the call is made, and not one third of all the Members of the Order elected and returned.—*Journal*, 1892, p. 485.

§ 4. On a proposition recommending to the Annual Conferences a change in the Restrictive Rules, the vote was taken by Orders, and both Orders having concurred in the recommendation by a majority vote, and two thirds of the General Conference having voted in favor of the recommendation, it was declared to have been legally and constitutionally made.—*Journal*, 1892, p. 492.

¶ 29. Members of Annual Conferences.

§ 1. The Episcopacy of the Methodist Episcopal Church is a unit, and our economy assumes harmony of action. But Bishops are many, and in the division of the work into different Conferences presided over by different Bishops, a Bishop can, in accordance with the Discipline and usages of the Church, transfer an effective Preacher, with or without his desire, into a Conference under the jurisdiction of another Bishop without at the same time himself giving him an appointment. But every effective Preacher is entitled to an appointment within the Conference of which he is a member. His transfer to another Conference carries with it this right, and should not therefore be made without at the same time making adequate provision in a regular manner for his protection. Nevertheless, if a Preacher requests such a transfer to a Conference not to meet for some time after his transfer, he cannot complain if he does not receive work till the next ensuing session of the Conference after such transfer.—*Journal*, 1884, p. 372.

§ 2. An action of the General Conference changing the boundaries of an Annual Conference does not of itself affect the Membership of Supernumerary and Superannuated Preachers, their Membership remaining as before such action till adjusted by mutual agreement of the Conferences affected by such change of boundaries.—*Journal*, 1884, p. 374.

§ 3. The examination (¶ 151) before the Annual Conference of candidates for admission to Full Membership should precede the vote for admission.—*Journal*, 1868, p. 224.

§ 4. Absentees from the session of an Annual Conference may not vote in the election of Delegates to the General Conference, nor upon proposed amendments to the Constitution.—*Journal*, 1896, p. 274.

¶ 30. On Orders.

§ 1. The question of electing a Preacher to Orders who has not passed an examination on the Course of Study prescribed for Preachers applying for Orders may not be submitted to a vote of the Conference. A Bishop may not submit to the vote of an Annual Conference the question of obedience to a law of the Church.—*Journal*, 1884, p. 376.

§ 2. The Orders of a Roman Catholic Priest may not be recognized by an Annual Conference.—*Journal*, 1884, p. 373.

¶ 31. The Pronouns "He," "His," "Him."

The pronouns *he*, *his*, and *him*, when used in the Discipline with reference to Stewards, Class Leaders, and Sunday School Superintendents, shall not be so construed as to exclude women from such offices.—*Journal*, 1880, p. 339.

¶ 32. On Licensing and Ordaining Women.

§ 1. The Discipline of the Methodist Episcopal Church does not provide for nor contemplate the licensing of women as Local Preachers; and therefore the action of a Quarterly Conference, and of a Presiding Elder as the President thereof, in granting such license is without authority of law, is not in accordance with the Discipline as it is, and with the uniform administration under it.—*Journal*, 1880, pp. 353, 354.

§ 2. The law of the Church does not authorize the ordination of women to the Ministry of the Methodist Episcopal Church; and a Bishop is not at liberty to submit to the vote of the Conference the question of electing women to Orders.—*Journal*, 1880, p. 353.

§ 3. The General Conference judges it inexpedient to take any action on the subject of licensing women to exhort or to preach; and that it is also inexpedient to take any action on the subject of ordaining women to the Ministry.—*Journal*, 1884, p. 317.

¶ 33. The Quarterly Conferences.

§ 1. The Quarterly Conference may remove Trustees at any time for cause, where statutes of the State do not prevent.—*Journal*, 1892, p. 490.

§ 2. Supernumerary and Superannuated Ministers residing out of the bounds of their Annual Conferences are members of the Quarterly Conferences where they reside, and are entitled to vote therein.—*Journal*, 1892, p. 490.

¶ 34. The Annual Conferences.

§ 1. Individual members come in and go out; but the Conference itself continues. It may adopt rules for its government and Rules of Order for its Annual Sessions, the same to continue at its pleasure and to be amended

or repealed as it may provide. In short, it is a permanent body.—*Journal*, 1904.

§ 2. The status of an Annual Conference is not affected by the fact that its membership falls below the number required by the Constitution for the organization of an Annual Conference. But the General Conference should so exercise its undoubted constitutional powers in this matter as to provide that such Annual Conferences as fall below the required number shall be by consolidation or otherwise brought up to that number, or that they shall be reduced to the status of Mission Conferences.—*Journal*, 1904.

¶ 35. Elections by the Book Committee.

Your Committee has considered the matter embraced in the following preamble and resolution passed by the General Conference, to wit:

"*Whereas*, The right of the Bishops to take part in the deliberations of the Book Committee, pending the election of an editor or agent, has been questioned; and, *whereas*, several members of the Book Committee of the last quadrennium have filed a petition (see page 15 of the report of the Book Committee) asking the General Conference to define the duties and the rights of our General Superintendents in the election of an editor or agent by the Book Committee; therefore,

"*Resolved*, That this question be referred to the Committee on Judiciary with instructions to consider it and report their conclusions to this body."

And it respectfully reports:

While the language of the Discipline bearing upon the question involved (¶ 421) is obscure, and its meaning is not easily determined, the Committee is of the opinion that when vacancies are to be filled the General Superintendents are not present as part of a joint committee, nor for the purpose of joint action in any particular with the Book Committee, but they are present as a separate body

to hear the action of the Book Committee, and their only function is to concur or to refuse to concur in that action, and they may take part in any discussion had by the Book Committee only by virtue of its request or permission.—*Journal*, 1892, p. 487.

¶ 36. Consolidation of Churches.

The Bishops have full power under the law and usage of the Methodist Episcopal Church to consolidate Churches and appoint one Pastor for the united Congregation.

In so doing they exercise an authority which from the beginning of our distinct Church life has been held to be resident in the Bishop presiding in an Annual Conference by virtue of his power to "fix the appointments of the Preachers."—*Journal*, 1900, p. 422.

CHAPTER IV.

I. GENERAL CONFERENCE OF 1904.

¶ 37. Rules of Order.

TIME OF MEETING, RECESS, AND ADJOURNMENT.

1. After the opening session of the General Conference, which shall be held on the day and at the hour fixed by the Constitution of the Methodist Episcopal Church, the General Conference shall meet at 8:30 o'clock A. M., and adjourn at 12:30 o'clock P. M., but the Conference may alter the time of meeting and may adjourn and fix the time to which it shall adjourn at its discretion. A recess of ten minutes shall be taken at 10:30 o'clock, unless otherwise ordered by the Conference.

THE PRESIDENT.

2. The President shall take the chair precisely at the hour to which the Conference stood adjourned, and cause the same to be opened by the reading of the Scriptures, singing, and prayer, and on the appearance of a quorum shall have the Journal of the preceding session read and approved, and see that the business of the Conference shall proceed in the regular order, according to these Rules of Order and other rules and regulations adopted by the General Conference.

3. The President shall decide all questions of order, subject to an appeal to the Conference, and in case of such appeal the question shall be taken without debate, except that the President may state the grounds of his decision, and the appellant may state the grounds of his appeal.

4. The President shall appoint all committees, unless otherwise especially ordered by the Conference.

5. On assigning the floor to any member of the Conference the President shall distinctly announce the name of the member to whom it is assigned and the Annual Conference he represents.

ORDER OF BUSINESS.

6. The regular order of business shall be:

(1) Devotional services.

(2) The reading of the Journal and action thereon.

(3) The calling of the roll of Conferences in alphabetical order for the presentation of appeals, resolutions, and miscellaneous business, for immediate consideration. The person introducing a proposition under this call may speak to it if it be seconded; after which a motion to refer, if made, shall be entertained and be decided without debate. But immediately after the motion or resolution has been presented the question of consideration may be raised by a member saying, "Mr. President, on that I raise the question of consideration."

The question of consideration shall then be put without debate, and if there is a two-thirds vote against consideration, the proposition shall not be entertained.

(4) Reports, first of the standing and then of the select committees; *provided*, always, that each call severally shall have been completed before either preceding one shall be repeated.

(5) Miscellaneous business.

DUTIES AND PRIVILEGES OF MEMBERS.

7. When any member is about to speak in debate, or to deliver any matter to the Conference, he shall arise and respectfully address the President, but shall not proceed until recognized by him. The member must address the chair from his place.

8. No member shall be interrupted when speaking, except by the President, to call him to order when he departs from the question, or uses personalities or disrespectful language; but any member may call the attention of the President to the subject when he deems a speaker out of order, and any member may explain when he thinks himself misrepresented.

9. When a member desires to speak to a question of privilege he shall briefly state the question; but it shall not be in order for him to proceed until the President shall have decided it a privileged question.

10. No person shall speak more than twice on the same question nor more than ten minutes at one time, without leave of the Conference; nor shall any person speak more than once until every member choosing to speak shall have spoken; *provided*, however, that a committee making a report shall, through its chairman, or one of its members selected by the committee or its chairman, in all cases be entitled to ten minutes to close the debate, either to oppose the motion to lay the report on the table, or, this permission not having been used, to close the debate on the motion to adopt. The committee shall not be deprived of its right to close the debate even after the previous

question has been ordered, and, when a report consisting of two or more propositions has a seriatim consideration, the chairman or representative of the committee shall be entitled to the same rights and privileges on each proposition thus decided separately as he would if the report was considered as a unit.

11. No member shall absent himself from the sessions of the Conference without leave, unless he is sick or unable to attend.

MOTIONS AND RESOLUTIONS.

12. Resolutions shall be written and presented in duplicate by the mover. All motions shall be reduced to writing if the President, Secretary, or any member requests it. If the Conference shall order a resolution to be referred to a committee, then the mover shall furnish to the Secretary a third copy for the use of the committee.

13. All written motions, reports, and communications to the Conference shall be passed to the Secretary, to be by him read to the Conference.

14. When a motion is made and seconded, or a resolution introduced and seconded, or a report presented and read by the Secretary, or stated by the President, it shall be deemed in possession of the Conference; but any motion or resolution may be withdrawn by the mover at any time before amendment or decision.

15. The motions

(1) To adjourn,

(2) To suspend the rules,

(3) To lay on the table, and

(4) To take from the table; also

(5) The question of consideration, and

(6) The call for the previous question,

shall be taken without debate.

16. No new motion or resolution shall be entertained until the one under consideration has been disposed of, which may be done by adoption or rejection, but one or more of the following motions may be made, and they shall

have precedence in the order in which they are placed, namely:

(1) To fix the time to which the Conference shall adjourn.

(2) To adjourn.

(3) To take a recess.

(4) To lay on the table.

(5) For the previous question.

(6) To postpone to a given time.

(7) To refer.

(8) Substitute.

(9) Amendment.

(10) To postpone indefinitely.

The motion for the previous question cannot be laid on the table.

Only one amendment to an amendment shall be in order, but then it shall be in order to move a substitute for the main question, and one amendment to the substitute, and if a substitute is accepted, it shall replace the original proposition.

17. It shall be in order to move the previous question, or that the question be taken without further debate, on any measure pending, except in cases in which character is involved, and if sustained by a vote of two thirds the question shall be taken; nevertheless, it shall be in order under this rule to move to refer or to recommit (on either of which the vote shall be taken without debate), to divide or to lay on the table after the previous question has been ordered. It shall not be in order to move the previous question or to move to lay on the table at the close of a speech in which the pending question has been discussed.

18. On the call of a member a question shall be divided if it is divisible into distinct propositions.

19. The motion to adjourn shall be taken without debate, and shall always be in order, except (1) when a member has the floor; (2) when a question is actually put, or a vote is being taken, or until finally decided;

(3) when a question is pending on sustaining the demand for the previous question; (4) when the previous question has been called and sustained, and action under it is still pending, and (5) when a motion to adjourn has been negatived, and no business or debate has intervened.

20. When any motion or resolution shall have been acted upon by the Conference, it shall be in order for any member who voted with the prevailing side to move a reconsideration; but a motion to reconsider a nondebatable motion shall be decided without debate.

21. All resolutions contemplating verbal alterations of the Discipline shall state the language of the paragraph and line to be altered, and also the language to be substituted.

22. No resolution or report which proposes a change in the Book of Discipline shall be considered until it has been in the possession of the Conference for one day and shall have been printed in the *Daily Christian Advocate*, but when it is under consideration amendments which are germane and duly presented to the Conference shall be in order.

23. When any member shall move the reference of any portion of the Journal of any Annual Conference to any committee he shall at the same time furnish a copy of the portion he wishes referred, prepared as hereafter provided in the case of memorials.

VOTING.

24. Every member who is within the bar at the time a question is put shall vote, unless the Conference, for special reasons, excuses him.

25. No member shall be allowed to vote on any question who is not within the bar at the time when such question shall be put by the President, except by leave of the Conference, when such member has been necessarily absent.

26. Voting shall be by the uplifted hand, but, on a

division of the house, a count vote shall be taken, the delegates rising in their places and standing until they shall have been counted. Votes may also be taken by ballot and by ayes and noes.

27. It shall be in order for any member to call for the ayes and noes on any question before the Conference, and if the call be sustained by one hundred members present, the vote thereon shall be taken by ayes and noes. If not sustained, members voting in the minority, if the number voting in said minority is less than one hundred, may have their votes recorded by name.

28. In voting when there is a substitute and amendments have been proposed to the original resolution and an amendment to the substitute has been moved, the Conference shall pursue the following order, namely: The main question shall first be perfected by voting on the amendments proposed thereto, and then the Conference shall vote upon the amendment to the substitute, then upon the question of substitution, and finally upon the question of adoption.

29. A call for a vote by orders shall be made and seconded by members of the same order, "and shall require the vote of one third of the order of delegates present and voting."

30. When voting by orders the separation shall be merely in regard to the taking, announcing, deciding, and recording the vote of each order on the question on which the separate vote is demanded. Any incidental matter bearing upon such vote shall be decided by the Conference acting as one body. In taking a vote by orders it shall be by a count vote, first of the order calling for the separate vote and then of the other, but either order may call for the ayes and noes by one fourth of its members, and if the call is sustained the names of the delegates, first of the order calling and then of the other, shall be called, and each member shall answer aye or no.

MEMORIALS, RESOLUTIONS, AND PAPERS FOR UNANNOUNCED REFERENCE.

31. All memorials and all resolutions and miscellaneous papers not presented for immediate consideration shall be placed in the hands of the Secretary without announcement.

32. Members presenting memorials, petitions, and other papers for reference, shall prepare the paper (preferably written on "legal cap") by writing in a plain hand on the back of it, after folding, the following items, in the following order, namely:

(1) Name of the member presenting the paper.
(2) Conference to which he belongs.
(3) Conference, member, or church whence it comes.
(4) Subject to which it relates.
(5) First name on the petition.
(6) Number of other petitioners.
(7) The committee to which he desires it referred.

All resolutions and papers thus presented shall be delivered to the Secretary of the Conference, in triplicate, and shall be sent by him to the committee according to indorsement, and announced in the Journal of the day; *provided*, that in case of memorials and documents of unusual length, which are not intended for publication, only one complete original copy shall be required, together with two copies of the indorsement thereon as required by this paragraph.

COMMITTEES.

33. The standing committees shall be: (1) On Episcopacy; (2) On Judiciary; (3) On Itinerancy; (4) On Boundaries; (5) On Revision; (6) On Temporal Economy; (7) On State of the Church; (8) On Temperance and Prohibition of the Liquor Traffic; (9) On Book Concern; (10) On Missions; (11) On Education; (12) On Church Extension; (13) On Sunday Schools and Tracts; (14) On Freedmen's Aid and Southern Education;

(15) On Epworth League; (16) On Deaconess Work and City Evangelization.

34. The several delegations shall appoint one minister and one lay member for each standing committee, excepting the Committee on Judiciary.

35. For the Committee on Judiciary the delegates of each General Conference District shall elect from their number one member, and, in case the total be an even number, the members thus selected by the several General Conference Districts shall elect an additional member.

36. The committees shall hold their meetings on the days of the week as follows:

The Committees on Episcopacy, Itinerancy, Boundaries, Revision, Temporal Economy, State of the Church, and Temperance, on Monday, Wednesday, and Friday; the Committees on Book Concern, Missions, Education, Church Extension, Sunday Schools and Tracts, Freedmen's Aid and Southern Education, and Deaconess Work and City Evangelization, on Tuesday, Thursday, and Saturday; the Committee on Epworth League, on Tuesday and Friday.

The Committee on Judiciary shall meet at such times as the committee may decide, or as may be ordered by the General Conference.

37. Committees shall not originate business, but shall consider and report upon all subjects referred to them by the General Conference.

38. A committee shall not consider a matter which the General Conference has refused to refer to said committee.

39. Where a matter has been received by the Conference and referred to a committee, and a report thereon has been made to the Conference, it shall not be in order for another committee to consider the same subject, or for the Conference to entertain a report from another committee on the said subject; but when any committee shall ascertain that a subject which has been referred to it has also been referred to another committee, it shall report the fact to the Conference, and the Conference

shall direct which committee shall have permanent charge of said subject.

40. There shall not be reported as coming from a committee any matter which has not been considered and acted upon by the committee duly assembled.

41. All committees proposing changes of the Discipline shall not only recite the paragraph and line to be amended, but also the paragraph as amended.

42. All committees shall furnish duplicates of their reports.

43. When the chairman of a committee is not in harmony with a report ordered by the committee, it shall be his duty to state the fact to the committee, and the committee shall select one of its members to represent it in the presentation and discussion of the report in the General Conference, but, if in such a case the committee fails to select such a representative, the chairman shall designate a member to thus represent the action of the committee, and said representative shall have all the rights and privileges of the chairman in relation to the report.

MISCELLANEOUS.

44. All demonstrations of approval or disapproval during the progress of debate shall be deemed a breach of order.

45. No person shall stand in the open spaces in the room.

46. The ushers shall keep the aisles clear for their proper use, and none but delegates shall be admitted within the inclosure constituting the bar of the Conference, except by ticket issued by the chairman of the commission of the General Conference.

47. In all matters not herein specified the proceedings of the Conference shall be governed by common parliamentary law.

SUSPENSION OF THE RULES.

48. These rules shall not be suspended except by a vote of two thirds of the members present and voting.

¶ 38. Plan for Reference of Papers to Committees of the General Conference.

To the Committee on Episcopacy shall be referred memorials, resolutions, and other papers relating to the Episcopacy or to the administration or characters of individual Bishops, as well as proposals to change the law relating to the Episcopate, and also all miscellaneous matters relating to the Bishops or their office.

To the Committee on Itinerancy shall be referred memorials, resolutions, and other papers relating to Pastors and the Pastorate, as well as proposed changes touching the Pastorate and the Presiding Eldership.

To the Committee on Missions shall be referred memorials, resolutions, and other papers relating to the Missionary Societies and Missions, including proposed changes in the law of the Church, concerning Missions and the Missionary Society.

To the Committee on Sunday Schools and Tracts shall be referred memorials, resolutions, and other papers relating to the Sunday School Union and Tract Society, and these causes in general, and also proposals to change the law on these subjects.

To the Committee on Church Extension shall be referred memorials, resolutions, and other papers touching the Church Extension Board, the General Committee of Church Extension, and the cause of Church Extension in general, and also proposed changes in the law relating to this cause.

To the Committee on the Book Concern shall be referred memorials, resolutions, and other papers relating to the Book Concerns and the publishing interests of the Church, and also proposals to change the law relating to this department of the Church's interests.

To the Committee on the Freedmen's Aid and Southern Education Society shall be referred memorials, resolutions, and other papers relating to this society and its work, and also proposed changes in the law relating thereto.

To the Committee on Education shall be referred memorials, resolutions, and other papers relating to the Board of Education and the cause of education, and also proposals to change the law relating to such matters.

To the Committee on Temperance shall be referred memorials, resolutions, and other papers relating to the cause of temperance, and also proposals to change the law bearing upon this subject.

To the Committee on Boundaries shall be referred memorials, resolutions, and other papers relating to the boundaries of Annual and Mission Conferences, Missions, and boundaries of General Conference Districts, including proposals to change the law relating to such boundaries.

To the Committee on Temporal Economy shall be referred memorials, resolutions, and other papers relating to property, financial interests, and temporalities in general, not included in the specified work of the preceding committees. Propositions to change the law relating to such matters shall also be referred to this committee.

To the Committee on the State of the Church shall be referred memorials, resolutions, and other papers touching the general welfare of the Church not mentioned above as belonging to the preceding committees, and also proposals to change the law relating to matters thus involved.

To the Committee on Revision shall be referred memorials, resolutions, and other papers proposing or suggesting changes in the wording of the Book of Discipline, excepting changes which come within the province of other committees as above indicated, and including particularly miscellaneous changes in the text of the Discipline.

All committees may propose changes in the wording of the Discipline if the law is within its province, providing such changes legitimately grew out of subjects submitted to the committee.—*Journal*, 1900, p. 472.

¶ 39. Report of Treasurer of Commission on Entertainment of General Conference.

APPORTIONMENTS AND COLLECTIONS FROM ANNUAL CONFERENCES, ETC.

CONFERENCES, ETC.	Apportioned.	Paid.
Alabama	$100 00	$70 80
Arizona	.... ..	61 00
Arkansas	145 00	108 35
Atlanta	270 00	131 00
Austin	175 00	112 00
Baltimore	2,450 00	1,953 00
Bengal-Burma	30 00	.... ..
Black Hills	.... ..	99
Blue Ridge	53 00	45 00
Bombay	68 00	.... ..
Bulgaria	.... ..	38
California	1,800 00	983 75
California German	130 00	80 00
Central Alabama	115 00	33 25
Central China	.... ..	.... ..
Central German	950 00	853 36
Central Illinois	2,175 00	1,343 38
Central Missouri	305 00	128 15
Central New York	2,150 00	1,286 53
Central Ohio	1,930 00	921 75
Central Pennsylvania	2,850 00	2,564 00
Central Swedish	330 00	191 00
Central Tennessee	85 00	45 00
Chicago German	550 00	518 00
Cincinnati	1,930 00	1,145 35
Colorado	1,285 00	924 50
Columbia River	725 00	457 25
Dakota	950 00	574 50
Delaware	850 00	339 00
Denmark	.... ..	17 50
Des Moines	2,250 00	1,518 60
Detroit	2,925 00	1,602 50
East German	575 00	522 00

APPORTIONMENTS AND COLLECTIONS—*Continued.*

CONFERENCES, ETC.	Apportioned.	Paid.
East Maine	$800 00	$563 00
East Ohio	2,850 00	1,960 70
East Tennessee	1,165 00	88 00
Eastern Swedish	.... ..	153 00
Erie	2,150 00	1,298 06
Finland and St. Petersburg	.... ..	.... ..
Florida	125 00	71 50
Foochow	30 00	.... ..
Genesee	2,850 00	1,755 25
Georgia	40 00	3 00
Gulf	.... ..	22 80
Hinghua	.... ..	14 26
Holston	420 00	326 00
Idaho	185 00	129 00
Illinois	2,975 00	2,516 66
Indiana	2,450 00	1,737 07
Iowa	1,400 00	1,133 10
Italian Mission	.... ..	2 00
Italy	35 00	.... ..
Japan	25 00	55 55
Kalispell	.... ..	4 00
Kansas	1,360 00	1,011 75
Kentucky	500 00	210 50
Korea	.... ..	.... ..
Lexington	495 00	149 00
Liberia	20 00	17 00
Lincoln	.... ..	30 36
Little Rock	155 00	94 50
Louisiana	575 00	385 85
Mobile	.... ..	25 00
Maine	920 00	562 00
Malaysia	.... ..	.... ..
Mexico	70 00	74 62
Michigan	2,640 00	1,510 93
Minnesota	1,350 00	677 00
Mississippi	345 00	91 00
Missouri	1,090 00	691 00
Montana	185 00	234 00
Nebraska	1,350 00	904 40
Nevada	.... ..	.... ..

APPORTIONMENTS AND COLLECTIONS—*Continued.*

CONFERENCES, ETC.	Apportioned.	Paid.
Newark	$3,465 00	$2,970 00
New England	3,450 00	1,396 30
New England Southern	1,875 00	933 38
New Hampshire	1,085 00	705 00
New Jersey	2,785 00	2,555 00
New Mexico English	.... ..	10 00
New Mexico Spanish	.... ..	7 00
New York	3,825 00	2,447 90
New York East	4,650 00	2,889 12
North Carolina	225 00	150 00
North China	4 00	.... ..
North Dakota	700 00	386 50
North Germany	105 00	105 00
North India	40 00	.... ..
North Montana	.... ..	16 00
North Indiana	2,100 00	1,874 00
North Nebraska	1,000 00	587 50
North Ohio	1,500 00	942 25
North Pacific German	.... ..	.... ..
Northern German	375 00	284 00
Northern Minnesota	1,350 00	732 00
Northern New York	1,800 00	1,468 36
Northern Swedish	225 00	102 42
Northwest German	285 00	286 00
Northwest India	55 00	.... ..
Northwest Indiana	1,600 00	987 85
Northwest Iowa	1,825 00	1,456 50
Northwest Kansas	775 00	586 00
Northwest Nebraska	165 00	92 00
Norway	110 00	104 03
Norwegian and Danish	350 00	303 00
Ohio	2,100 00	1,408 70
Oklahoma	540 00	334 75
Oregon	620 00	399 50
Philadelphia	4,320 00	3,186 50
Pittsburg	3,080 00	2,385 57
Philippines	.... ..	12 00
Puget Sound	770 00	702 00
Pacific Japanese	.... ..	10 00
Rock River	4,050 00	2,366 91

APPORTIONMENTS AND COLLECTIONS—*Continued.*

CONFERENCES, ETC.	Apportioned.	Paid.
Saint John's River	$125 00	$108 00
Saint Louis	1,275 00	1,012 00
Saint Louis German	730 00	523 60
Savannah	165 00	123 50
South America	160 00	126 71
South Carolina	590 00	364 00
South Germany	285 00	285 00
South India	40 00	38 66
South Kansas	1,125 00	1,067 00
Southern California	1,200 00	964 00
Southern German	150 00	148 90
Southern Illinois	1,400 00	690 00
Southwest Kansas	1,100 00	856 00
Sweden	375 00	304 34
Switzerland	220 00	220 00
Tennessee	190 00	46 30
Texas	340 00	186 15
Troy	2,750 00	2,456 70
Upper Iowa	2,235 00	1,738 50
Upper Mississippi	335 00	56 00
Utah	.... ..	.... ..
Vermont	925 00	566 00
Virginia	170 00	151 00
Washington	830 00	343 00
West China	.... ..	.... ..
West German	510 00	399 50
West Nebraska	560 00	301 50
West Texas	300 00	155 50
West Virginia	1,480 00	1,233 25
West Wisconsin	1,450 00	910 09
Western Norwegian-Danish	50 00	51 00
Western South America	95 00	92 40
Western Swedish	170 00	147 76
Wilmington	1,775 00	1,446 00
Wisconsin	1,775 00	873 00
Wyoming	2,200 00	1,402 00
Wyoming Mission	.... ..	6 00
Total	.... ..	$91,616 15

GENERAL SUMMARY.

RECEIPTS.

Dr.	
To cash and receipts from Jennings & Pye, Cincinnati	$15,078 37
To cash from Jennings & Pye, Chicago	20,406 33
To cash from Jennings & Pye, Kansas City	74 75
To cash from Eaton & Mains, New York	48,500 00
To collected by Treasurer from Conferences	10,471 10
To cash from Los Angeles Committee on account of expense	25,000 00
To cash borrowed of Book Concern of New York by order of General Conference	12,000 00
To cash refunded by delegates	234 41
Total	$131,762 96

DISBURSEMENTS.

Cr.	
By railroad fare, home delegates	$39,833 38
By sleeping car fare, home delegates	20,669 65
By meals en route, home delegates	13,310 98
By board at Los Angeles	30,564 50
By traveling expenses, forty-one foreign delegates and four Bishops in foreign fields	16,093 69
By railroad fare of same in America	2,388 75
By meals en route	889 66
By sleeping car fare in America	1,186 00
By board in Los Angeles	1,776 50
By expenses, Fraternal Delegates	332 20
By expenses, clerical help of Treasurer	277 00
By balance of expenses of General Conference Secretary of 1900	100 50
By expenses of General Conference Secretary of 1904	306 48
By expenses, General Conference Commission, including traveling expenses, clerical help, postage, telegrams, and stationery	2,408 73
By repaid Eaton & Mains on loan	1,000 00
By cash on hand	624 94
Total	$131,762 96

OSCAR P. MILLER,
Treasurer.

II. GENERAL CONFERENCE OF 1908.

¶ 40. Location, Arrangement, etc.

All arrangements for the General Conference of 1908—the selection of location, raising the necessary funds, etc.—are referred, as for the three last quadrenniums, to the Book Committee.—*Journal*, 1904.

¶ 41. Assignment of Seats.

Where the delegates to any General Conference shall have been chosen, the Secretary of the Annual Conference shall report the number of its delegates, ministers and laymen, to the Secretary of the preceding General Conference.

At a date within two days of the session of the General Conference a committee consisting of the Secretary of the preceding General Conference and the Committee on Entertainment, with a Bishop presiding, shall make the assignment of seats in a manner as follows: A plan of the audience room having been constructed, the names of the Annual Conferences shall be placed in a box or other receptacle, and after they have been thoroughly mixed the Secretary of the General Conference shall draw the same. The delegation first drawn shall occupy contiguous seats in the same section, beginning with the row nearest the chair of the presiding officer, and the seats shall be filled by lot in regular order, beginning at the extreme left of the chair of the presiding officer. Any layman desiring to sit separately from his ministerial delegation shall notify the Secretary of the General Conference within one week of his election.—*Journal*, 1904.

¶ 42. Assignment to Committees.

As soon as practicable after the election of delegates the Secretary of each Annual Conference shall call together the ministerial and lay delegates for organization. They shall select one of their number as chairman, and assign to membership in each of the standing committees one ministerial and one lay delegate. The chairman of the delegation shall then forward to the Secretary of the last General Conference the names of the delegates from his Conference, arranged alphabetically, and indicate the order to which each belongs, and the committees to which each is assigned; and from these returns the Secretary of the last General Conference shall construct, as far as possible, the roll of committees in advance of the opening of the session of the ensuing General Conference.

CHAPTER V.

MISCELLANEOUS.

¶ 43. Temperance and the Prohibition of the Liquor Traffic.

Notwithstanding the magnitude of the evil of intemperance, the tremendous social, financial, and political power of the saloon, and the astounding indifference of many good citizens who ought to be aroused to activity against its encroachments, we are still firm in the belief that an awakened and aggressive Church can and should, under divine guidance, deal the liquor traffic, "the sum of all villainies," its deathblow. In the language of the Episcopal Address we declare that the Methodist Episcopal Church must continue

"to war upon the whole system from its beginning to its horrible consummation."

We are neither appalled nor dismayed, but in the name of the Master we call upon every member of our Church to put forth increasing and persistent effort to accomplish the overthrow of this mighty agency of evil, the legalized liquor traffic, a business that debases all who come beneath its baleful sway, while it brings indescribable wretchedness to thousands of innocent sufferers.

1. *Personal Abstinence.*

We insist that total abstinence from all intoxicating beverages is the plain duty of every individual and an obligation which rests with peculiar weight upon every Christian.

2. *Other Organizations.*

We rejoice in the existence of those organizations that are committed to the principle of total abstinence and those that are seeking to secure the legal prohibition of the liquor traffic. To them all we bid a hearty Godspeed and commend to the kindly and favorable consideration of our people the various organizations that are earnestly and courageously striving to secure such beneficent results.

3. *Attitude toward the Traffic.*

We are more firmly convinced than ever of the truth and the force of that vigorous declaration of the Episcopal Address of 1888, "It can never be legalized without sin." Planting ourselves upon the bedrock of that solid proposition, we declare that no citizen and no Christian has a right by example, by voice, by influence, or by his ballot to contribute to the establishment or to the maintenance of the ungodly license policy as applied to the liquor traffic.

We are unalterably opposed to the enactment of license laws, because such laws are wrong in principle and in-

effectual as a means of restraint. We will not be content with any system of levying tribute upon this corrupt traffic. We demand its entire destruction, and to the accomplishment of this result we pledge our best endeavor.

The Church of God should be always and everywhere the courageous, hopeful, and unflinching foe of this enemy of all things pure and good, and should continue its warfare until, like the crime of slavery, the saloon has become a thing of the past.

4. *Government and the Traffic.*

We deplore the fact that our general Government, by its internal revenue system, continues to give legal recognition to so corrupt a business, and especially do we condemn the course of the Government in accepting and collecting revenue from persons in prohibition towns or States who are known by the officers of the Treasury Department to be engaged in the violation of prohibitory law.

We commend as worthy our unstinted praise the act of Congress in prohibiting the sale of intoxicating beverages at army posts and in forts, camps, and reservations used for military purposes. We record with gratitude our appreciation of the act of Secretary John D. Long, of the Navy, in banishing the sale of intoxicants from our war vessels and navy yards.

We deeply regret that after the enactment of a law prohibiting the sale of intoxicating beverages at army posts and in forts, camps, reservations, and National Soldiers' Homes used for military purposes, a law, plainly intended to effect this result, and so understood by its friends and foes in and out of Congress, and by the chief magistrate who signed it, by a construction, it seems to us, forced and unnatural, placed upon the law by the Attorney-General, its plain intent was defeated, and the Government of the United States, amid the exultation of all sympathizers with the liquor traffic, re-

sumed the practice of selling intoxicating liquors to its soldiers; we are gratified that the House Committee on Military Affairs has favorably reported a bill so explicit in its terms that no antagonism to its object can obscure its meaning.

We earnestly appeal to the President of the United States to use his powerful influence to promote its adoption, and to our ministers and members to urge by petition and personal letters to their representatives in the House and Senate the speedy enactment of this measure of protection to our soldiers from a foe more deadly than shot or shell.

Aroused and indignant at the aggressions of the liquor power, at the inexcusable miscarriage of the anti-canteen law, and at the new perils in which the nation is involving its new possessions, the Church will summon and pledge all our ministers and people to a more determined struggle against this enormous evil, and urge each to contribute thereto, according to his judgment, his testimony, his example, and his ballot.

We call upon the administration to make use of its tremendous power in the military government of the Eastern islands that have come under our control, so that the people of those islands shall not be debauched by the introduction of the liquor traffic among them.

5. *Political Action.*

Conceding that it is not the province of the Church to give affirmative direction to, or assume to control, the franchise of the citizen, it by no means follows that the Church must be silent concerning great wrongs because they have intrenched themselves in law or have become potent in influencing and controlling political action.

One of the greatest dangers to our country's welfare is the tremendous power which the organized liquor traffic wields in political affairs, a power so great and so promptly applied that, with rare exceptions, candidates

for public office dare not speak their honest sentiments concerning that traffic, while officeholders, ambitious to secure a reelection, realize that the faithful performance of their duty in the enforcement of law against the saloon will be fatal to their hopes for promotion.

When the Christian citizen is as prompt with his political rewards and punishments as is the supporter of the saloon the cause of civic righteousness will have made a noble advance.

Quoting and reaffirming the action of the General Conference of 1892, we "record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy or refuses to put itself on record in an attitude of open hostility to the saloon. But the foregoing must not be considered as in the interest of any political party."

6. *Recommendations.*

1. We note with pleasure the growth of sentiment among railroad companies and other large employers of labor requiring employees to abstain from the use of intoxicating liquors and cigarettes, and we urge upon our Pastors, Sunday school teachers, and other leaders of young people the importance of teaching them the value of abstinence from the use of alcoholic liquors and cigarettes in relation to their future business life; and recommend that by every means at our command we encourage teachers in our public schools and higher institutions of learning to give careful attention to the matter of scientific temperance instruction as provided by the laws of most of our States.

2. Appreciating the various editorial and strong contributions appearing from time to time in our Church papers, we recommend that our editors give more attention to the various phases of temperance and prohibition reform and furnish more detailed information on this question.

3. We recommend that ministers and members of our Church do not become nor remain members of social clubs which keep a bar or provide intoxicating liquors for the use of their members or others, and that they do not patronize entertainments where liquors are served.

4. We recommend in cases where united effort of churches of different denominations is necessary to accomplish important legislation or law enforcements which tend to the ultimate extinction of the saloon that the temperance societies of the Methodist Episcopal Church, and the District and Quarterly Conference temperance committees shall cooperate vigorously and effectively with similar committees from other Church and denominational bodies through the medium of such agency as may be constituted for this purpose; *provided*, such agency is Christian in character; and further recommend that any approved agency already established which complies with this condition shall be utilized rather than cause unfortunate division by multiplying cooperative agencies.—*Journal*, 1904.

¶ 44. Week of Prayer.

The General Conference regards the annual observance of the Week of Prayer in concert with the Christian people of other denominations as highly salutary; as an appropriate recognition of the unity of the Church; as a suitable expression of faith in the efficacy of prayer; and as well calculated to promote the spirituality, the activity, and prosperity of the Church of Christ.—*Journal*, 1872, p. 230.

¶ 45. Day of Prayer for Colleges.

The General Conference ordered this service to be observed hereafter on the last Thursday in January.—*Journal*, 1872, p. 442.

¶ 46. American Bible Society.

This Society is preeminently worthy of the most generous and hearty support.

The Methodist Episcopal Church, recognizing its obligation, has directed each Pastor "to take an annual collection in behalf of the American Bible Society."

We recommend that every Annual Conference shall constitute a Standing Committee on the Bible Cause, and that as often as practicable there shall be held public meetings in the interests of this Society. With proportionate giving on the part of the people, and a uniform apportionment to each Presiding Elder's district of the amount to be raised for this work, the financial difficulties of this Society would be greatly diminished, and it would soon be able to meet the calls continually coming to it for help in sending the Gospel to all the world.

We recommend the recent action of the Society making it possible for it to issue the English Bible in the King James Version and also in the Revised Version of 1881 and 1885 and the American Revision of 1901.

Reviewing the work of the Society and that which it has accomplished, we gratefully exclaim, "What hath God wrought!" This great Society, the result of the Wesley Methodist revival in England, led to the formation of the British and Foreign Bible Society. The leaders of religious thought and action in our own country were not slow to see the advantages and the opportunities opening to such an organization. The American Bible Society is only twelve years younger than the parent Society across the sea. Small in its beginnings, it has grown to be a giant among the great forces making for the salvation of the world.—*Journal*, 1904.

¶ 47. Negotiations between Preachers and People.

Direct negotiations between Pastors and Churches in advance of the making of the appointments by the

Bishops are contrary to the spirit of our itinerant ministry and subversive of our ecclesiastical polity, and as such should be discouraged by our Bishops, Pastors, and People.—*Journal*, 1884, p. 313.

¶ 48. Sunday School Union.

§ 1. The Sunday School Union of the Methodist Episcopal Church sustains no organic or official relation whatever to the American Sunday School Union, any relation existing being only of a fraternal character.

§ 2. Our distinct doctrines and work are sufficient reasons for our having a distinct organization; and we exhort our people to organize any new schools which may be formed under the auspices of our own Union. (See ¶ 349, Discipline.)

§ 3. Annual collections for our Union should be made in all our charges, contributions for other bodies of a like character being of a secondary importance and of no obligation as a Church duty.

¶ 49. Union with Other Churches.

Whenever any Synod, Conference, Church Society, or other body of Christians, agreeing in doctrine with the Methodist Episcopal Church, shall desire to become a component part of said Church, the Annual Conference of the Methodist Episcopal Church most nearly or conveniently related, territorially, to such Synod, Conference, Church Society, or body, shall have power, with the consent of the Bishop presiding, on being satisfied with the agreement of such Synod, Conference, Church Society, or body of Christians with the Methodist Episcopal Church in Doctrine and Discipline, to receive such organization in a body into our communion. Ministers so received shall hold such relations and enjoy such privileges as they would hold or enjoy if admitted individually on their credentials. Members so received shall

sustain the same relation to the local Church they would sustain if received individually by certificates. Before such reception, however, a properly authenticated register of such ministers and members shall be deposited with the Secretary of the Conference considering such reception. In all cases of the reception of Churches, satisfactory assurance shall be given the Conference that the property shall be placed in the custody of Trustees of the Methodist Episcopal Church, and that the Churches will receive pastors appointed by the authority of the General Conference of said Church.—*Journal*, 1896, p. 398.

¶ 50. Federation of Churches.

First. We accept and adopt the action of the joint Commission on Federation providing for a common Hymnal, a common Catechism, and a common Order of Worship for the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Second. This General Conference hereby approves and adopts the acts passed by the joint Commission on Federation of the Churches to the effect that where either Church is doing the work of Methodism the other Church shall not organize a society or erect a church building until the Bishop having jurisdiction in the case of the work proposed shall be consulted and his approval obtained.

Third. We agree with the Episcopal Address, that steps might be wisely taken toward a more facile interchange of ministers and members, and to promote other measures of practical fraternity between the two chief branches of American Episcopal Methodism, and refer the subject to the Board of Bishops and to the joint Commission of Federation, to adopt such measures as in their judgment shall fulfill the spirit of this resolution, and to that end we recommend the continuance of the joint Commission on Federation for another quadrennium, its members to

appointed by the Board of Bishops; and we further recommend that the Commission on Federation take such steps as it may deem wise and necessary to bring about a closer unity and a greater fraternity and cooperation in Christian work between the colored Methodist Churches having an episcopal form of government. Two of these Churches, the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church, are now holding General Conference sessions, and we suggest that they and the Colored Methodist Episcopal Church of America, and other Methodist bodies, be invited to join with us in the use of the common Hymnal, the common Order of Worship, and the common Catechism.

Fourth. *Whereas*, Two Churches of like creed, polity, spirit, and purpose with our own have signified through prominent officials to some of the members of this General Conference a desire that some initial step might be taken at this session looking toward the consolidation of these Churches with the Methodist Episcopal Church; therefore,

Resolved, That the powers of the Commission on Federation be so enlarged as to meet like commissions from other Churches, receive overtures, and report to the General Conference of 1908.

Fifth. On the subject of general Church federation and cooperation we recommend that we take part in the proposed Conference of representatives of Protestant Churches to be held in New York city in November, 1905, and that the Bishops be requested to appoint fifty representatives of the Methodist Episcopal Church, who shall serve without expense to the Church, and that Frank Mason North be appointed representative of this Church on the Committee of Arrangements.—*Journal*, 1904.

¶ 51. Union of Methodism in Japan.

On unification of Methodist bodies in Japan we would respectfully recommend:

1. That we recognize the desirability of the union of the several Methodist bodies in Japan.

2. That all papers submitted to this General Conference on the subject of Methodist union be referred to a commission of five, to consist of one Bishop, the Corresponding Secretary of the Missionary Society, and three other members, two of whom shall be laymen, to be appointed by the Board of Bishops.

3. That said commission shall have full power to confer with similar commissions appointed by other Methodist bodies proposing to enter into the union, and to take final action in the adoption of a plan of unification, provided it shall secure the approval of four out of the five commissioners, and, provided, further, that in case a plan of union is agreed upon by our own and one other of the negotiating bodies said plan of union may be adopted without further legislation on the part of the General Conference of the Methodist Episcopal Church.

¶ 52. Marriage and Divorce.

Whereas, The Protestant Churches of the United States are making a united effort, through an Inter-Church Conference, to rouse the religious and moral sentiment of the land in defense of the purity and stability of the marriage relation;

Resolved, That the Board of Bishops be requested to appoint a commission to represent the Methodist Episcopal Church in the Inter-Church Conference of Protestant denominations now consulting together upon the urgently important question of divorce and remarriage.

Resolved, That we call special attention of all our ministers to our law contained in ¶ 66 of the Discipline, relating to marrying divorced persons, and earnestly insist upon the necessity of strict obedience to the law of our Church upon this matter.—*Journal*, 1904.

¶ 53. Proposed Amendments to the Constitution.

§ 1. The General Conference of 1904, by a vote of 517 ayes to 27 noes, recommended that the Third Restrictive Rule, ¶ 46, § 3, of Discipline of 1904, be amended as follows: Strike out all that follows the disjunctive "but" and insert the words, "may elect a Bishop or Bishops for work among particular races and languages, or for any of our Foreign Missions, limiting their Episcopal jurisdiction to the same respectively," so that the whole paragraph shall read:

"The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Bishop or Bishops for work among particular races and languages, or for any of our Foreign Missions, limiting their Episcopal jurisdiction to the same respectively."

§ 2. It also ordered that said proposed amendments be submitted to the members of the Annual Conferences and of the Lay Electoral Conferences which shall meet in the years 1907 and 1908 for their action thereon.—*Journal*, 1904.

¶ 54. Examination of Conference Journals.

The examination of Annual Conference Journals by the General Conference shall be upon the following points:

§ 1. The Journal should be a copy of the Record of the regular proceedings of the Conference.

§ 2. It should have the signature of the President and Secretary to the Journal of each Annual Session.

§ 3. The Journal must be either in manuscript or printed and substantially bound. If the latter, in quadrennial volumes.

§ 4. The Conference Roll should be presented.

§ 5. Reports of Committees should be given.

§ 6. The Statistics should be shown.

§ 7. The Appointments should appear.

§ 8. If printed and bound, there should be the Secretary's Certificate that the volume is a complete and correct Record of the proceedings, and that it was adopted by the Conference as its Official Record.

§ 9. There should be proper headings of pages, marginal indexes, or subheads, and clearness and accuracy of statement of the business transacted.

§ 10. Chirography, orthography, erasures, interlineations, pastings, and the neat, businesslike appearance of the page should be noted.

§ 11. Separate items of business should be in separate paragraphs.

§ 12. The Journal should state where the sessions were held, the names of makers of motions, the findings of committees of trials, all the disciplinary questions properly noted, with their answers; the action on a motion, a title-page, and decisions of Bishops on questions of law.

§ 13. Any action adverse to the polity, the unity, or the purity of the Church should be carefully noted.

§ 14. The Annual Conference Secretaries should prepare their Conference Records in view of such examinations.—*Journal*, 1884, p. 319.

§ 15. The Committee on Itinerancy shall after examination of the Journal deliver them to the respective delegations.—*Journal*, 1904.

¶ 55. Report on Conference Journals.

Your Committee on Itinerancy submit the following report on Conference Journals:

The Conferences whose records are found to be correct, complying with the requirements of the Discipline, are:

Alabama, Baltimore, Bombay, California, Central Illinois, Central Ohio, Central Tennessee, Cincinnati, Columbia River, Delaware, Des Moines, East Maine,

Eastern Swedish, Florida, Genesee, Georgia, Indiana, Kansas, Lexington, Little Rock, Lincoln, Maine, New England, New England Southern, New Hampshire, New Jersey, New York, New York East, North Indiana, North Nebraska, Northern Minnesota, Northern New York, Norwegian and Danish, Northwest Indiana, Northwest Iowa, Northwest Kansas, Oregon, Puget Sound, Southern California, Southern German, Southwest Kansas, St. Louis German, Sweden, Switzerland, Vermont, Wilmington, Wisconsin, Wyoming.

The following Conference Journals were found to be defective in the particular requirements of the Discipline as specified by numbers: Arkansas, 8, 10; Atlanta, 2, 3, 8; Austin, 9; Bengal, 8; Black Hills, 4, 8; Blue Ridge, 2, 8; California, 8; California German, 8; Central German 8; Central Missouri, 3, 8; Central New York, 12; Central Pennsylvania, 8, 9; Chicago German, 9; Colorado, 4, 8, 9; Central Swedish, 8; Dakota, 12; Detroit, 3, 8, 9, 10; East Ohio, 8; East Central Africa, 8; East German, 12; East Tennessee, 2, 8; Erie, 9; Foochow, 8; Gulf, 8; Holston, 8, 9; Idaho, 9; Illinois, 8; Iowa, 8; Italy, 8, 9; Japan, 8; Kentucky, 8; Liberia, 8; Louisiana, 2, 7, 8, 10; Mexico, 8; Michigan, 9; Mississippi, 2; Missouri, 8, 10; Montana, 8; Mobile, 2, 4, 7, 8, 12; Nebraska, 9; Newark, 9; North Carolina, 2; North China, 8, 10; North Dakota, 8; North Germany, 8, 9; North Ohio, 3, 8; North Pacific German, 8; Northwest India, 8; Northwest Nebraska, 8; Northern Swedish, 2, 7, 9, 10; Norway, 9; Northern German, 3, 4, 8, 12; Northwest German, 8; Ohio, 8; Oklahoma, 3, 8; Philadelphia, 8, 9; Pittsburg, 9; Rock River, 8; St. John's River, 8; St. Louis, 9; South America, 8; South Carolina, 5; South Germany, 9; South India, 8; South Kansas, 8; Southern Illinois, 4, 9; Tennessee, 2, 3, 8; Texas, 8; Troy, 9; Upper Iowa, 12; Upper Mississippi, 3, 8; Virginia, 3, 8, 9; West German, 8; West Nebraska, 8; West Texas, 2, 8, 10, 12; West Virginia, 9, 12; West Wisconsin, 2; West Central Africa, 8; Western Norwegian-

Danish, 8, 9; Western South America, 3; Western Swedish, 8.

The Journals of the following Conferences were incomplete:

Minnesota, three years missing. Savannah, two years missing. Utah, three years missing.

The Journals of the following Conferences failed to appear: Central Alabama, North India, Washington.

The Journals of the following Mission Conferences are correct: Burma, New Mexico Spanish.

The Journals of the following Mission Conferences are defective in the particulars indicated:

Kalispell, 2, 3, 8, 12; Malaysia, 8, 9; Nevada, 8; New Mexico English, 3, 8; North Montana, 3, 8; North Pacific German, 8; Pacific Japanese, 3, 8; South Japan, 8.

Journals of Mission Conferences failed to appear as follows:

Arizona, Atlantic, Bulgaria, Congo, Denmark, Hinghua, Korea, Finland and St. Petersburg, Wyoming, West China.

¶ 56. Appointment of Preachers to Other Churches.

Resolved, That the General Superintendents of the Methodist Episcopal Church, in making the appointments, be granted permission to appoint Pastors from our Church to any Methodist Church not under our care, but having the same doctrines and usages and cooperating with us in our benevolent work, who may ask of our Church said appointments.—*Journal*, 1892, p. 440.

¶ 57. Church Insurance.

§ 1. This General Conference shall provide for the organization of a Mutual Church Insurance Company

for the benefit of the Church in the United States, for such of our churches and pastors as desire to avail themselves of it, as follows:

§ 2. The General Conference shall elect a Board of Insurance to serve for four years, consisting of one from each General Conference District to be nominated by the delegates of each District represented, and five to be nominated by the Bishops.

§ 3. Such Board shall have general supervision of the matter of fire, lightning, and tornado insurance; it shall as speedily as practicable be incorporated according to law, with such powers and prerogatives as may be needful to the organization and operation of a Mutual Insurance Company; such organization to be subject to the control of the General Conference.

§ 4. The time of service of said Board shall begin on the second Wednesday in June following their election, and continue until their successors shall be duly chosen and have entered upon their duties.

§ 5. The Board may fill vacancies occurring among its members.

§ 6. The officers of the Board, who shall also be officers of the organization as incorporated, shall be a President, a Vice President, a Secretary, a Treasurer, and an Attorney, who, together with two others, shall constitute the Executive Committee, all of whom shall be elected by the Board at the first regular meeting of each quadrennium, and shall hold office for four years, or until their successors are elected and qualify. The Executive Committee shall have control of the business subject to the Board. The Board shall have power to employ a manager and such other employees as may be found necessary.

§ 7. The annual meeting of the Board, or of the Executive Committee, shall be held on the second Tuesday in February each year at such place as may have been selected at the previous meeting, except the first meeting, which shall be held in Chicago, Ill. Special meet-

ings may be called by the President or any five directors. At all regular meetings of the Board seven shall constitute a quorum. Any annual meeting of the Board, except the first meeting after each General Conference, may be substituted by a meeting of the Executive Committee, should a majority of the Board so elect, unless in the option of the President the full Board should meet. Not later than January 5 each year the Secretary shall send to each member of the Board a copy of the Annual Statement, promptly upon the receipt of which it shall be the duty of each member of the Board to express to the President in writing his opinion as to whether the full Board or only the Executive Committee should attend the annual meeting. Thereupon, but not later than January 20, the President shall send out notices for the annual meeting.

§ 8. The Board shall have power to make by-laws not in conflict with the action of the General Conference.

§ 9. The Board shall submit to each General Conference a report of its proceedings for the preceding four years.

§ 10. The necessary expenses incurred by members of the Board in attending its meetings and all expenses incurred in the transaction of its business shall be paid out of the funds of the Insurance Company.—*Journal*, 1896, p. 408.

CHAPTER VI.

FORMS FOR CONSTITUTIONS, ETC.

¶ 58. Form of a Constitution for a Sunday School.

ARTICLE I. This School shall be called the Sunday School of ....., auxiliary to he Sunday School Union

of the Methodist Episcopal Church, and connected with the Quarterly Conference of ..... It shall consist of the Preacher in Charge, the Sunday School Committee appointed by the Quarterly Conference, the Officers, the Teachers, and the Pupils.

ARTICLE II. The object of this School shall be the promotion of Christian character through the devout and diligent study of the word of God.

ARTICLE III. This School shall be under the supervision of a Sunday School Board, consisting of the Preacher in Charge, the Sunday School Committee appointed by the Quarterly Conference, the Superintendent, the Assistant Superintendents, the Secretaries, the Treasurer, the Librarians, and the Teachers of the School.

ARTICLE IV. The Superintendent shall be nominated annually by the Sunday School Board, and confirmed by the Quarterly Conference at its next session after such nomination; and in case of a vacancy the Preacher in Charge shall superintend, or secure the superintending of, the School until such time as the Superintendent nominated by the Sunday School Board be confirmed by the Quarterly Conference. The other Officers of the School shall be elected by the Board annually, by ballot, on ..... The Teachers of the School shall be nominated by the Superintendent, with the concurrence of the Pastor, and elected by the Board.

ARTICLE V. Regular meetings of this Board shall be held on the ..... of each month, for the transaction of such business as relates to the interest of the School, at which the following order shall be observed: 1. Singing and prayer; 2. Calling roll; 3. Reading minutes; 4. Unfinished business; 5. Reports from Committees; 6. Reports from Superintendents; 7. Report from Treasurer; 8. Report from Librarian concerning the state of the Library and the number and kind of periodicals taken by the School; 9. Reports from the Pastor and from the Sunday School Committee; 10. Reports from the Teachers; 11. Miscellaneous.

ARTICLE VI. At all meetings for business ..... shall constitute a quorum.

ARTICLE VII. Special meetings of the Board may be called by the Pastor, the Superintendent, or by any three of the Members.

ARTICLE VIII. In case of the withdrawal of Officers or Teachers from the School they cease to be Members of this Board; and the place of any Officer or Teacher habitually neglecting his or her duty, or being guilty of improper conduct, may be declared vacant by a vote of two thirds of the Board present at any regular or special meeting.

ARTICLE IX. Vacancies in offices may be filled at any monthly or special meeting, one month's notice having been given of the election.

ARTICLE X. This Constitution shall not be altered except by two thirds of all the Members present at a meeting called for that purpose; and such alterations must be in harmony with the provisions of the Discipline of the Methodist Episcopal Church.—*Journal*, 1876, p. 365; 1884, p. 364.

¶ 59. Form of a Constitution for Sunday School Missionary Societies.

PRESCRIBED BY THE DISCIPLINE, ¶ 374.

ARTICLE I. This Society shall be called the Missionary Society of the ..... Methodist Sunday School, and shall be auxiliary to the Missionary Society of the Methodist Episcopal Church.

ARTICLE II. The object of this Society shall be to promote in all practical ways the interests of the Missionary cause within the bounds of this School.

ARTICLE III. All the members of this School shall be members of the Society.

ARTICLE IV. The Officers of the Society shall be a President, Vice President, Secretary, and Treasurer, who shall together constitute a Board of Managers, to be

elected annually by the Sunday School Board on the ..... of .....

ARTICLE V. A part of the session of the School on the first Sunday of every month shall be set apart for Missionary exercises and the reception of gifts for the cause of Missions; and it shall be the duty of the Board of Managers to provide for such exercises, varying the program from month to month in such a way as to actively engage as many of the School as possible in acquiring and supplying information and inspiration on Missionary topics. The Managers shall also devise and set in vigorous operation whatever schemes they can, such as mite-boxes, collection cards, occasional Missionary concerts, or sales, etc., for increasing the Missionary contributions of the School.

ARTICLE VI. The President shall preside during that part of the school time which is devoted to Missions; the Secretary shall read at each monthly meeting a report of the previous meeting. The Treasurer shall hold the funds raised by the Society and pay them to the Missionary Society of the Methodist Episcopal Church. The President, Secretary, and Treasurer shall make a semiannual report to the Society on the first Sundays of April and October.

ARTICLE VII. Vacancies in the offices may be filled at any regular or special meeting of the Sunday School Board.

ARTICLE VIII. This Constitution shall not be altered except by vote of two thirds of all the members of the Sunday School Board, at a meeting called for that purpose.

¶ 60. Forms for Charges.

The General Conference requested the Editor of the Discipline to prepare a form for charges against accused Members. See *Journal*, 1880, p. 362.

In drafting charges and specifications for the trial of

an accused Member of the Church there should be a brief statement defining the offense by its generic name, such as "Defamation," "Dishonesty," "Lying," "Imprudent Conduct," "Indulging Sinful Tempers or Words," "Disobedience to the Order and Discipline of the Church," "Neglecting Prayer Meetings," "Neglecting Class Meetings," etc. Each charge should be accompanied with one or more specifications germane to the charge; and the following forms may serve to illustrate the manner of preparing charges and specifications. The charges and specifications must be so varied in the several cases as to meet the facts or evidence relied upon for conviction. The bill of charges should be signed by one or more Members of the Church, and must be addressed to the Preacher in Charge of the Circuit or Station in which the accused person holds his Membership.

§ 1. IMMORAL CONDUCT.

FORM NO. I.

To A. B., Preacher in Charge of .... Circuit or Station:

DEAR BROTHER: The undersigned, a Member of the Methodist Episcopal Church, complains to you that C. D., a Member of the same Church, has been guilty of Immoral Conduct, and he is hereby charged therewith as follows:

CHARGE: DEFAMATION.

Specification 1. The said C. D., on the .... day of ...., 19...., at ...., did write and publish, maliciously and in violation of the Rules of the Discipline, the following false and libelous matter of and concerning E. F., to wit: (*Here copy the writing complained of.*)

Specification 2. The said C. D., on the .... day of ...., 19...., at ...., did utter and publish, maliciously and in violation of the Rules of the Discipline, the following defamatory and libelous matter of and concerning E. F., to wit: (*Here copy the matter published.*)

Specification 3. The said C. D., on the .... day of ...., 19...., at ...., did, maliciously and in violation of the Rules of the Discipline, speak, utter, and publish, in the hearing of divers persons, the following false and slanderous words concerning E. F., that is to say, "*He* (meaning the said E. F.) *is a thief.*" [Signed] M. N.

FORM NO. II.

[The address to the Preacher in Charge should be the same as in No. I.]

CHARGE: LYING.

Specification. The said C. D., on the .... day of ...., 19...., at ...., did, in violation of the Rules of the Discipline, falsely and willfully say (*here insert what was said*), or words to that effect, knowing the statement to be misleading and false. [Signed] M. N.

§ 2. IMPRUDENT AND UNCHRISTIAN CONDUCT.

In this class of cases preliminary labor is required before the accused person is liable to be arraigned and tried, and it should be averred in the complaint that such preliminary labor has been performed, for without such averment there is nothing to show that the person is liable to be tried. The following form may be used:

FORM NO. III.

To A. B., Preacher in Charge of .... Circuit or Station:

DEAR BROTHER: Inasmuch as C. D., a Member of the Methodist Episcopal Church, indulged sinful tempers, and was afterward reproved, as the Discipline provides; yet the said C. D. was guilty of a second transgression, and he was again reproved as the Discipline provides; yet, notwithstanding these repeated reproofs, the said C. D. continues impenitent and still persists in indulging sinful tempers, thereby bringing reproach upon the Church; therefore the undersigned complains to you of the conduct of the said C. D., and charges him as follows:

CHARGE: INDULGING SINFUL TEMPERS.

Specification. The said C. D., on the .... day of ...., 19...., at ...., and at other times and places, namely (*here specify times and places*), did on three several occasions became angry and indulged in sinful tempers, in violation of the Rules of the Discipline.

[Signed] M. N.

FORM NO. IV.

To A. B., Preacher in Charge of .... Circuit or Station:

DEAR BROTHER: Forasmuch as C. D., on the .... day of ...., 19...., at ...., became angry and indulged sinful tempers, in violation of the Rules of the Discipline, and, though reproved therefor after the manner prescribed in the **Discipline,** he made no acknowledgment of the fault, and showed no proper humiliation, and he still continues impenitent; therefore the undersigned complains to you of the conduct of C. D., and hereby charges him as follows:

CHARGE: INDULGING SINFUL TEMPERS.

Specification. C. D., on the .... day of ...., at ...., became angry and indulged in sinful tempers, in violation of the Rules of the Discipline; and, notwithstanding he has been reproved on account thereof, as the Discipline provides, he has made no acknowledgment of the fault, and has shown no proper humiliation, but continues impenitent, in violation of the Rules of the Discipline.

[Signed] M. N.

§ 3. NEGLECT OF THE MEANS OF GRACE.

FORM NO. V.

To A. B., Preacher in Charge of .... Circuit or Station:

DEAR BROTHER: Inasmuch as C. D., a Member of the Methodist Episcopal Church, had for a long time neglected class meetings, and having so neglected was visited by the Preacher, who explained to him the consequences

should he continue such neglect; and yet, notwithstanding such visit and explanation, he does not amend, but continues to neglect class meetings, therefore the undersigned complains to you of the conduct of C. D., and hereby charges him as follows:

CHARGE: HABITUAL NEGLECT OF CLASS MEETINGS.

Specification. The said C. D., unmindful of his duty, and in violation of the Rules of the Discipline, does habitually neglect class meetings. [Signed] M. N.

NOTE.--It is sufficient to charge the offense by its generic name, and under such charge the complaint may set forth in specifications as many instances of the offense as it may seem proper to insert; *provided*, always, the specification must sustain the charge. In preparing the charges and specifications care should be taken in setting out the offense so to describe it in each specification as that it shall embody the essential elements of the offense, that the accused may be apprised more certainly of the nature of the charge upon which he is to be arraigned and tried.

¶ 61. Form for Consecration of Deaconesses.

[Devotional Exercises and suitable Addresses may precede the following Order of Service.]

1. PRESENTATION OF CANDIDATE.

2. HYMN.

(Or selection from *Hymnal* if preferred.)

Saviour, thy dying love
Thou gavest me,
Nor should I aught withhold,
Dear Lord, from thee.
In love my soul would bow,
My heart fulfill its vow,
Some offering bring thee now,
Something for thee.

Give me a faithful heart,
Likeness to thee,
That each departing day
Henceforth may see
Some work of love begun,
Some deed of kindness done,
Some wanderer sought and won,
Something for thee.

3. RESPONSIVE READING.

Leader. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Cong. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

Leader. He telleth the number of the stars; he calleth them all by their names. Great is our Lord, and of great power: his understanding is infinite.

Cong. The Lord lifteth up the meek: he casteth the wicked down to the ground. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God: for he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

Leader. Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.

Cong. O let not the oppressed return ashamed: let the poor and needy praise thy name.

Leader. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Cong. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

Leader. King's daughters were among thy honorable

women: upon thy right hand did stand the queen in gold of Ophir.

Cong. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house.

Leader. So shall the King greatly desire thy beauty: for he is thy Lord; and worship thou him.

Cong. The King's daughter is all glorious within: her clothing is of wrought gold.

Leader. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

Cong. With gladness and rejoicing shall they be brought: they shall enter into the King's palace.

Leader. I will make thy name to be remembered in all generations: therefore shall the people praise thee forever and ever.

Cong. Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

4. PRAYER.

Let us pray.

O Eternal God, the Father of our Lord Jesus Christ, the Creator of man and of woman, who didst replenish with thy Spirit Miriam and Deborah and Anna and Huldah; who didst not disdain that thy only begotten Son should be born of a woman; who also in the tabernacle of the testimony, and in the temple, didst ordain women to be keepers of thy holy gates—do thou now also look down upon these thy servants who are to be set apart to the office of Deaconess, and grant them thy Holy Spirit that they may worthily discharge the work which is committed to them, to thy glory, and the praise of thy Christ, with whom glory and adoration be to thee and the Holy Spirit forever. *Amen.*

5. ADDRESS TO THE CANDIDATES.

Dear Sisters, we rejoice with you that in the good providence of God an open door of usefulness has been found for you in the service of the Church of Christ. In our Master's wide vineyard there are a thousand forms of labor, and to each disciple some fitting task is assigned; but to you are accorded peculiar privileges, and priceless opportunities. Released from other cares, you give yourselves without reservation to the service of the Lord of the Vineyard, ready for any duty which may fall to your lot. Like our blessed Master, you will henceforth go about doing good, ministering as he did to the wants of a suffering, sorrowing, and sin-laden world. The Church now solemnly sets you apart for her special service. You are to work for Jesus only. You are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and ever be ready to take up any other duty for which willing hands cannot otherwise be found. Such a ministry is one which confers upon you a great honor, but also a solemn responsibility. You have not entered upon it lightly, and no doubt in the sacred stillness of the sanctuary of the heart you have already consecrated yourselves to this office and work. What you have done alone with God, you now do formally and publicly in the presence of the Church.

Quest. Do you believe that you have been led by the Spirit and providence of God to engage in this work, and assume the duties of this office?

Ans. I do.

Quest. Do you, in the presence of God and of this congregation, promise faithfully to perform the duties of a Deaconess in the Church of God?

Ans. I do.

Quest. Do you accept the Bible as God's word, and will you make it a lamp unto your feet, and a light unto your path?

Ans. I so accept it, and will so walk in its light.

Quest. Will you strive to walk so close to your Saviour's side that you will ever carry his blessed presence to the hearts and homes of those to whom you minister?

Ans. I will endeavor so to do.

Quest. Will you cheerfully accept the direction of those whom the Church may set over you in the prosecution of your work?

Ans. I will cheerfully do so.

[*Congregation and candidates kneeling, and after a brief season of silent prayer unite in singing.*]

6. HYMN.

(Or selection from *Hymnal* if preferred.)

Take my life and let it be
Consecrated, Lord, to thee;
Take my hands and let them move
At the impulse of thy love.

Take my feet and let them be
Swift and beautiful for thee;
Take my voice and let me sing
Always, only, for my King.

Take my will and make it thine,
It shall be no longer mine;
Take my heart, it is thine own,
It shall be thy royal throne.

Take my love, my God, I pour
At thy feet its treasure store;
Take myself, and I will be
Ever, only, all for thee.

[*The congregation rise while candidates remain kneeling.*]

7. INVOCATION OF THE HOLY SPIRIT.

May the Spirit of the Living God descend upon you and abide with you evermore. May his holy anointing impart to you grace for every trial, and gifts for every duty. May his presence be to you a pillar of cloud by day, and a pillar of fire by night, all along the journey of life: and may the blessing of God the Father, Son, and Holy Spirit be with you now and evermore. *Amen.*

[*The candidates rise, and the Minister, taking the right hand of each candidate, shall say:*]

I admit thee to the office of Deaconess in the Church of God, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

8. DISMISSAL, WITH BENEDICTION.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

CHAPTER VII.

COURSES OF STUDY.

¶ 62, § 1. The General Conference earnestly recommends to all candidates for the Ministry of our Church that they complete a full collegiate course of study, and, if possible, a course in one of our Theological Schools, before applying for admission to an Annual Conference.

§ 2. The General Conference further earnestly recommends to the Annual Conferences that they require as a minimum for admission a standard of scholarship equivalent to that prescribed by the University Senate for admission to college.—*Journal*, 1900, p. 449.

¶ 63, § 1. Certificates from our regular Theological Seminaries, Universities, and Colleges approved by our University Senate may be accepted by the Conferences, *provided*, (1) that each certificate shall distinctly show that the student has been a regular attendant on the class room instruction in the specified book; and (2) that he has passed a thorough examination in the book, gaining a standing equivalent to that fixed in ¶ 64, § 5, it being understood that the Annual Conference shall examine all candidates in regard to their personal attitude toward the Doctrine and Discipline of the Church.

§ 2. Any Conference may also, at its discretion, accept similar certificates from the institutions above described, indicating like proficiency in any particular study, secured by the use of a different book or by lectures fully equivalent to the corresponding book in our Course of Study.

§ 3. Similar certificates may also be accepted in all studies not biblical or theological from other than Methodist Colleges, if of equal grade with those approved by our University Senate, and in American history from academies or seminaries either approved by our University Senate or of equal grade with those thus approved.

§ 4. A certificate of graduation from one of our regular Theological Seminaries may be accepted in place of an examination in all the biblical and theological studies of the various courses.

§ 5. A certificate of admission to or graduation from any high school or academy of good standing may be accepted in place of an examination in "Elementary English Branches."

§ 6. All certificates shall state the date when the studies were pursued.

§ 7. All examinations occurring after May 1, 1905, shall be upon the Courses of Study given below.

¶ 64. Method of Conducting Conference Examinations.

§ 1. In each Annual Conference a Board of Examiners shall be appointed by the Presiding Bishop, consisting of not less than eight nor more than twenty, care being taken to select men with special qualifications for the work, to whom shall be referred all preachers, both traveling and local, pursuing the Course of Study with a view to ordination or Conference Membership. This Board shall be continued for a term of four years, subject to reappointment. Vacancies to be filled at each session of the Annual Conference.

§ 2. This Board shall organize by electing one of its members Chairman and another Registrar, the latter to keep a permanent record of the standing of the students, and report to the Conference when required. This record shall include the credits allowed students for work done in Theological Seminaries and Colleges described in ¶ 63.

§ 3. The Chairman shall assign to each Examiner the books or subjects in which he is to give instruction by correspondence and final examination, for which examination he shall prepare and send to the Chairman printed or written questions, at least ten in number, two weeks before the time of examination. Vacancies occurring in the Board during the year may be filled by the Chairman until the ensuing Annual Conference.

§ 4. One or two examinations may be held during the year in locations convenient to the students. These examinations shall be under the personal supervision of some member of the Board delegated by the Chairman.

§ 5. The examinations shall be in writing, if practicable, and in the presence of witnesses, and in that case the papers shall be sent to the Examiners to whom they belong respectively. Also in special cases the Chairman may appoint supervisors other than members of the Board before whom students may write their examinations, and such supervisors shall sign the papers and send them to

their respective Examiners. The examinations shall be graded upon the scale of 100, and none below 70 per cent shall pass. The Examiners shall report the marking of each paper to the Registrar.

§ 6. The provision for mid-year examinations shall not deprive any student of the opportunity of being examined at the seat and time of the Annual Conference

§ 7. The Board of Examiners shall convene at the seat and time of the Annual Conference, the day before the session opens, to review and complete the work of the year; to examine any students who have not been examined during the year, and to arrange for the work of the year to come.—*Journal*, 1896, p. 296; 1900.

ENGLISH COURSES.

¶ 65. For Traveling Preachers.

§ 1. FOR ADMISSION ON TRIAL.

1. English Branches:
   (1) Elementary English.
   (2) Principles of Rhetoric.—*Hill.*
   (3) Outlines of History.—*Swinton.*
2. A Manual of Bible History.—*Blaikie.*
3. A Manual of Christian Doctrine.—*J. S. Banks.*
4. A Plain Account of Christian Perfection.—*Wesley.*
5. The Discipline of Methodist Episcopal Church, 1904.
6. John Wesley the Methodist. A Biography.
7. Written Sermon.

To be Read:

1. The Heart of John Wesley's Journal.—*Parker.*
2. Selections from the Writings of John Wesley.—*Welch.*
3. The Tongue of Fire.—*Arthur.*

§ 2. FIRST YEAR.

1. Introduction to the Holy Scriptures. (Old Testament. Pp. 1-447.)—*Harman.*
2. Systematic Theology, Vol. I.—*Miley.*
3. Lectures on Homiletics.—*Kern.*
4. Student's American History.—*Montgomery.*
5. Written Sermon.

To be Read:

1. Sermons (Vol. I), I-XXXIII.—*Wesley.*
2. A Compendious History of American Methodism.—*Stevens.*
3. The Heart of Asbury's Journal.—*Tipple.*
4. A Digest of Methodist Law.—*Merrill.*
5. Extemporaneous Oratory.—*Buckley.*
6. Methodist Review.

§ 3. SECOND YEAR.

1. Introduction to the Holy Scriptures. (New Testament. Pp. 448-770.)—*Harman.*
2. Systematic Theology, Vol. II.—*Miley.*
3. Lessons in Logic.—*Jevons.*
4. A Short History of the English People.—*Green.*
5. Essay.

To be Read:

1. Sermons (Vol. I), XXXIV-LVIII.—*Wesley.*
2. History of Methodism, Vol. I.—*Stevens.*
3. English and American Literature.—*Beers.*
4. Ecclesiastical Architecture.—*Martin.*
5. The General Conference and Episcopacy.—*Harris.*
6. Methodist Review.

§ 4. THIRD YEAR.

1. Biblical Hermeneutics.—*Terry.*
2. Outlines of Descriptive Psychology.—*Ladd.*
3. Outlines of Universal History, Parts I and II.—*Fisher.*

4. History of the Christian Church, Vol. I.—*Hurst.*
5. The Land of Israel.—*Stewart.*
6. Written Sermon.

To be Read:

1. History of Methodism, Vol. II.—*Stevens.*
2. History of Western Europe.—*Robinson.*
3. Christian Archæology.—*Bennett.*
4. Introduction to Political Economy.—*Ely.*
5. The Supernatural Book.—*Foster.*
6. Methodist Review.

§ 5. FOURTH YEAR.

1. Grounds of Theistic and Christian Belief.—*Fisher.*
2. Analogy of Religion.—*Butler.*
3. Christian Ethics.—*Smyth.*
4. Outlines of Universal History, Part III.—*Fisher.*
5. History of the Christian Church, Vol. II.—*Hurst.*
6. Essay.

To be Read:

1. History of Methodism, Vol. III.—*Stevens.*
2. Sociology.—*C. D. Wright.*
3. Life and Epistles of St. Paul.—*Conybeare and Howson.*
4. History of the Ritual of the Methodist Episcopal Church.—*Cooke.*
5. The Governing Conference in Methodism.—*Neely.*
6. The Pentateuch.—*Bissell.*
7. Methodist Review.

¶ 66. For License to Preach.

Candidates for License to Preach are to be examined in the common branches of an English education, and on their general knowledge of the Bible, and of the Doctrines and Usages of the Methodist Episcopal Church.

¶ 67. For Local Preachers.

[Or, for Traveling Preachers at the option of the Annual Conference, as indicated in the subjoined note.]

NOTES.—1. Any Conference, with the concurrence of the Bishop presiding, may adopt this course for its Traveling Preachers instead of the foregoing four-years' course; *provided*, however, that any Class for which this course was adopted shall continue in the same until the completion of the four-years' course.

2. In the case of Local Preachers who are candidates for the Traveling Ministry, examinations may be suspended while they are pursuing regular Courses of Study in our Theological Seminaries or Universities or Colleges approved by the University Senate until they shall become candidates for Deacons' or Elders' orders.

§ 1. FIRST YEAR.

1. A Manual of Bible History.—*Blaikie.*
2. Theological Compend.—*Binney.*
3. Christian Baptism.—*Merrill.*
4. A Manual of Christian Evidence.—*Row.*
5. One Thousand Questions on Methodism.—*Wheeler.*

To be Read:

1. Discipline, 1904.
2. Hints to Self-Educated Ministers.—*Porter.*
3. John Wesley the Methodist. A Biography.
4. The Tongue of Fire.—*Arthur.*
5. The Why, When, and How of Revivals.—*Mallalieu.*

§ 2. SECOND YEAR.

1. Systematic Theology, Vol. I.—*Raymond.*
2. A Short History of the Christian Church. (Early and Mediæval Periods.)—*Hurst.*
3. Discipline, 1904. (Parts I-V.)
4. A History of Methodism. (Abridged.)—*Stevens.*
5. Essay.

To be Read:

1. Lectures on Preaching.—*Simpson.*
2. How to Study the Bible.—*Clifford, Moule, and others.*
3. Life of Christ.—*Stalker.*

§ 3. THIRD YEAR.

1. Systematic Theology, Vol. II.—*Raymond.*
2. A Plain Account of Christian Perfection.—*Wesley.*
3. Doctrinal Aspects of Christian Experience.—*Merrill.*
4. A Short History of the Christian Church. (Reformation and Modern Period.)—*Hurst.*
5. The Discipline, 1904. (Part VI to end.)
6. Essentials of Argumentation.—*McEwen.*
7. Written Sermon.

To be Read:

1. Living Thoughts of John Wesley.—*Potts.*
2. Life of St. Paul.—*Stalker.*

§ 4. FOURTH YEAR.

1. Systematic Theology, Vol. III.—*Raymond.*
2. Introduction to New Testament.—*Dods.*
3. A Digest of Methodist Law.—*Merrill.*
4. Written Sermon or Essay.

To be Read:

1. The Christian Life. (Ethics.)—*Paulus.*
2. Love Enthroned.—*Steele.*

¶ 68. For Local Preachers who are Candidates for Orders.

§ 1. FOR DEACONS' ORDERS.

Local Preachers who are Candidates for Deacons' Orders are required to pass a satisfactory examination at the Annual Conference, in review of the *entire four-years' course* prescribed for Local Preachers.

§ 2. FOR ELDERS' ORDERS.

Local Deacons who are Candidates for Elders' Orders are required to pass a satisfactory examination at the Annual Conference on the following books:

1. A Manual of Christian Doctrine.—*J. S. Banks.*
2. Lectures on Homiletics.—*Kern.*
3. Life and Epistles of St. Paul.—*Conybeare and Howson.*

¶ 69. For Class Leaders.

1. Discipline of the Methodist Episcopal Church, 1904.
2. Episcopal Address to Class Leaders.
3. The Drill Master of Methodism.—*Goodell.*
4. The Class Meeting.—*FitzGerald.*
5. The Why of Methodism.—*Dorchester.*
6. A Plain Account of Christian Perfection.—*Wesley.*
7. Doctrinal Aspects of Christian Experience.—*Merrill.*
8. Father Reeves.—*Corderoy.*
9. Memoir of Carvosso.
10. A Manual of Christian Doctrine.—*J. S. Banks.*
11. Seed Thought.—*Robinson.*
12. A Manual of Bible History.—*Blaikie.*
13. Outlines of Church History.—*Hurst.*
14. History of Methodism. (Abridged edition.)—*Stevens.*

Books of Reference:

1. International Bible.
2. Handbook of Bible Geography.—*Whitney.*
3. Handbook of Bible Manners and Customs.—*Freeman.*
4. Handbook of Bible Biography.—*Barnes.*

¶ 70. For Deaconesses.

1. Training Schools for Deaconesses may add at their discretion to the studies below for examination under the direction of the Conference Boards, other topics of instruction, particularly such as relate to methods of work.

But examination in these shall not be required by Conference Boards in order to graduation.

2. Candidates preparing to be nurses will pursue the regular course of training for that purpose in a school connected with some good hospital, preferably one under the care of the Methodist Episcopal Church, provided that in doing so Nos. 1, 2, 3, and 6 in first year, and Nos. 1, 2, 3, and 5 in second year shall not be omitted.

3. All candidates must pass in Elementary English Branches, such as are usually required to secure a common school teacher's certificate, or for admission into secondary or high schools.

§ 1. FIRST YEAR.

The English Bible.

1. The Pentateuch and Historical Books to the Captivity.

2. The New Testament. The Gospels.

3. A Manual of Bible History.—*Blaikie.*

4. Life of Christ.—*Stalker.*

5. One Thousand Questions on Methodism.—*Wheeler.*

6. Catechism of the Methodist Episcopal Church, No. 2.

7. Discipline Methodist Episcopal Church, 1904.

To be Read:

1. Life of Wesley.—*Telford.*

2. History of American Methodism, abridged, one vol. —*Stevens.*

3. Love Enthroned.—*Steele.*

4. Deaconesses.—*Wheeler.*

§ 2. SECOND YEAR.

The English Bible.

1. The Historical Books after the Captivity, and the Poetical and Prophetical Books.

2. The New Testament. The Acts, the Epistles, and Book of Revelation.

3. Revised Normal Lessons.—*Hurlbut.*

4. Christian Ethics.—*Davidson.*
5. Life of Paul.—*Stalker.*
6. Binney's Compend.
7. Social Law of Service.—*Ely.*

To be Read:

1. History of the Christian Church, Vol. I.—*Dryer.*
2. The Tongue of Fire.—*Arthur.*
3. Foreign Missions of the Protestant Churches.—*Baldwin.*
4. The Heart of Asbury's Journal.—*Tipple.*
5. Manual for Nursing.—*Weeks.*

Throughout the course the student shall present a written statement as to whether she has or has not given to each book a careful reading, and shall submit a syllabus of some one chapter or subject to be previously announced by the Conference Deaconess Board.

The following books are named as being helpful in pursuing the course of study:

1. A History of the New Testament Times.—*Matthews.*
2. From the Exile to the Advent.—*Fairweather.*
3. The Son of Man.—*Alexander.*
4. Deaconesses.—*Mrs. L. R. Meyer.*
5. Deaconesses in Europe.—*Mrs. J. B. Robinson.*

GERMAN COURSES.

¶ 71. Fuer Reiseprediger.

§ 1. FUER ZULASSUNG AUF PROBE.

1. Grösserer Katechismus.—*Nast.*
2. Wesley und seine Mitarbeiter.—*Nast.*
3. Die Kirchenordnung, 1904. (I-IV Teil.)
4. Die Christliche Erfahrung.—*Merrill.*
5. Das Leben Jesu.—*Weitbrecht.*

6. Ein Aufsatz, in welchem der Kandidat einen Bericht über seinen Bildungsgang, seine Bekehrung und Berufung zum Predigtamte giebt.

§ 2. ERSTES JAHR.

1. Heilige Geschichte.—*Kurtz.* (§§ 8-58.)

2. Weltgeschichte in übersichtlicher Darstellung.—*Weber.* (I Buch.)

3. Die Kirchenordnung, 1904 (V-IX Teil), und Digest von *Merrill.*

4. Christliche Glaubenslehre.—*Sulzberger.* (§§ 9-20.)

5. Homiletik.—*Munz.*

6. Einleitung in das Neue Testament.—*Nast.* (Kap. II. Abschnitt 1-3.)

7. Lehrbuch der deutschen Sprache.—*Lyon.* (I Hälfte.)

8. Eine geschriebene Predigt über den Fall des Menschen und seine Erlösung durch Jesum Christum.

Zum Lesen:*

1. Wesleys Predigten, I Band. (Deutsche Ausgabe.)

2. Apostolisches Glaubensbekenntniss.—*Lisco.* (Revidiert von Nast.)

3. Der verlorne Zustand des Menschen.—*Fletcher.*

§ 3. ZWEITES JAHR.

1. Heilige Geschichte.—*Kurtz.* (§§ 59-111.)

2. Weltgeschichte.—*Weber.* (II und III Buch.)

3. Christliche Glaubenslehre.—*Sulzberger.* (I Hauptteil.)

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* Die Kandidaten sollen schriftlich bezeugen, dass sie die betreffenden Bücher gelesen haben und haben einen Auszug aus einem von den Examinatoren bezeichneten Kapitel einzuhändigen.

4. Das Christliche Heilsleben.—*Paulus.* (I Teil.)

5. Einleitung in das Neue Testament.—*Nast.* (III Kap.)

6. Lehrbuch der deutschen Sprache.—*Lyon.* (II Hälfte.)

7. Biblische Altertümer.—*Calwer Verein.* (§§ 1-114.)

8. Eine geschriebene Predigt über die Rechtfertigung durch den Glauben, oder eine Abhandlung über das Verhältniss der Busse zum Glauben.

Zum Lesen:

1. Geschichte der Bischöfl. Methodistenkirche, I Band.—*Stevens.* (Deutsche Ausgabe.)

2. Die evangelischen Mission.—*Gundert.*

3. Das volle, gegenwärtige Heil.—*Jellinghaus.* (I Teil.)

§ 4. DRITTES JAHR.

1. Heilige Geschichte.—*Kurtz.* (§§ 112-185.)

2. Weltgeschichte.—*Weber.* (IV Buch.)

3. Kirchengeschichte.—*Sauer.* (I Teil.)

4. Christliche Glaubenslehre.—*Sulzberger.* (II Hauptteil.)

5. Einleitung in das Neue Testament.—*Nast.* (IV Kap., 1, 3, 4, 5 Abschnitt.)

6. Das Christliche Heilsleben.—*Paulus.* (II Teil.)

7. Biblische Altertümer. (§§ 115-142.)

8. Eine geschriebene Predigt über Wiedergeburt und Heiligung.

Zum Lesen:

1. Christologische Betrachtungen.—*Van Oosterzee.* (Bearbeitet von Nast.)

2. Das biblische Christentum und seine Gegensätze.—*Nast.*

3. Das volle, gegenwärtige Heil.—*Jellinghaus.* (II Teil.)

§ 5. VIERTES JAHR.

1. Weltgeschichte.—*Weber.* (V Buch.)

2. Kirchengeschichte.—*Sauer.* (II Teil.)

3. Christliche Glaubenslehre. — *Sulzberger.* (III Hauptteil.)

4. Einleitung in das Neue Testament.—*Nast.* (I, V, VI, VII Kap.)

5. Biblische Seelenlehre.—*Beck.*

6. Apologetische Vorträge über die Grundwahrheiten des Christentums.—*Luthardt.*

7. Neutestamentliche Theologie.—*Von Oosterzee.*

8. Eine geschriebene Abhandlung über eines der Sakramente oder beide.

Zum Lesen:

1. Naturstudium und Christentum.—*Bettex.*

2. Der Glaube im Neuen Testament.—*Schlatter.*

3. Die Mitarbeit der Kirche an der Lösung der sozialen Frage.—*Nathusius.*

4. Geschichte der deutschen Literatur.—*Howard.*

¶ 72. Fuer Lokalprediger.

§ 1. FUER BEVOLLMAECHTIGUNG ZUM PREDIGEN.

Die Candidaten für Bevollmächtigung zum Predigen sollen eine Prüfung bestehen über ihre Bibelkenntnis und Bekanntschaft mit den Lehren und Gebräuchen der Bischöflichen Methodisten Kirche.

§ 2. ERSTES JAHR.

1. Heilige Geschichte.—*Sulzberger.* (Altes Testament.)

2. Der grössere Katechismus der Bischöflichen Methodisten Kirche.—*Nast.*

3. Die Kirchenordnung. (Ausgabe vom Jahr 1904.)

Zum Lesen: Die Christliche Erfahrung auf den ver-

schiedenen Stufen des Gnadenwerkes.—*Merrill.* Wesley und seine Mitarbeiter.—*Nast.*

§ 3. ZWEITES JAHR.

1. Heilige Geschichte.—*Sulzberger.* (Neues Testament.)
2. Wesleys Predigten. (Erster Band.)
3. Die Kirchengeschichte. Verlegt vom Calwer Verein.

Zum Lesen: Geschichte der Vereinigten Staaten.—*Ridpath.*

§ 4. DRITTES JAHR.

1. Fletchers Appellation.
2. Wesleys Predigten. (Zweiter Band.)
3. Christliche Vollkommenheit.—*Wesley.*
4. Glaubensartikel und Hauptlehren.—*Sulzberger.*

Zum Lesen: Das Christliche Heilsleben.—*Paulus.* Ursachen des Unglaubens.—*Nelson.*

§ 5. VIERTES JAHR.

Weiderholung des vorhergehenden dreijährigen Cursus.

Zum Lesen: Geschichte der Bischöflichen Methodisten Kirche.—*Stevens.* Die Hauptlehren des Methodismus.—*Paulus.* (Traktat.) Biblische Alterthümer.—*Calwer Verein.*

NORWEGIAN AND DANISH COURSES

¶ 73. For Prædikanter.

§ 1. FOR OPTAGELSE PAA PRÖVE.

1. Grammatik.—*Hofgaard.*
2. Geografi.—*Horns* Nr. 1, eller *Erslevs* Nr. 2.
3. Nordens Historie.—*Ericksen.*
4. Fœdrelandets Historie.
5. Methodismens Historie.—*Bennett.*

6. Sammendrag af Theologien.—*Binney.*
7. Skreven Selvbiografi.

Til Læsning:

1. Methodistkirkens Disciplin.

§ 2. I AARSKLASSE.

1. Theologi.—*Wakefield.* (Pag. 1-146.)
2. Verdenshistorie.—*Schjött.* (Oldtiden.)
3. Kirkehistorie.—*Schmid.* (Forste Hovedperiode.)
4. Pastoraltheologi.—*Nippert.*
5. Bibelnöglen.—*Jensen-Fogh.*
6. Methodistkirkens Disciplin. (I-IV Del.)
7. Kristelig Erfaring.—*Merrill.*
8. Skreven Prædiken om Forsoningen.

§ 3. II AARSKLASSE.

1. Theologi.—*Wakefield.* (Pag. 147-404.)
2. Homiletik.—*Nippert.*
3. Verdenshistorie.—*Schjött.* (Middelalderen.)
4. Kirkehistorie.—*Schmid.* (Anden Hovedperiode.)
5. Logik.—*Jevons.*
6. Ethik.—*Martensen.* (Pag. 1-75.)
7. Methodistkirkens Disciplin. (V-VII Del.)
8. Skreven Prædiken om Retfædiggjövilsen.

Til Læsning:

1. Kristelig Fuldkommenhed.—*Fletcher.*
2. History of Methodism.—*Stevens.* (Vol. I.)

§ 4. III AARSKLASSE.

1. Theologi.—*Wakefield.* (Pag. 405-645.)
2. Verdenshistorie.—*Schjött.* (Nyere Tid.)
3. Kirkehistorie.—*Schmid.* (Tredie Hovedperiode.)
4. Literaturhistorie. Broch og Seip.
5. Sjæle og Tænkelære.—*Fr. Nielsen.* (Pag. 1-63.)
6. Ethik.—*Martensen.* (Pag. 76-300.)
7. Præsten Hjemene og i Kirken.—*Spurgeon.*
8. Skreven Afhandling om Gjenföldelsens og Helliggjövelsens indbyrdes Forbindelse.

Til Læsning:
1. Ildtungen.—*Arthur.*
2. History of Methodism.—*Stevens.* (Vol. II.)

§ 5. IV AARSKLASSE.

1. Theologi.—*Wakefield.* (Pag. 646-780.)
2. Lectures on Preaching.—*Simpson.*
3. Sjæle og Tænkelære.—*Fr. Nielsen.* (Pag. 64-96.)
4. Ethik.—*Martensen.* (Pag. 301-590.)
5. Den hellege Skrifts Historie.—*Olafsen.*
6. Modern Sunday School.—*Vincent.*
7. Skreven Afhandling om Inspirationen.

Til Læsning:
1. Evangelists Siersgang.—*Ussing.*
2. History of Methodism.—*Stevens.* (Vol. III.)

¶ 74. For Lokaldiakoner, etc., etc.

§ 1. FOR LOCALPRÆDIKANTBEMGUDIGELSE.

1. Methodistkirkens Katikismus.
2. Bibelhistorie.
3. Haandsrækning til en Lokalprædikant.—*Olsen.*
4. Methodismen, Dansk Forlag.
5. Disciplin, I-III.

§ 2. I AARSKLASSE.

1. Theologi.—*Binney.*
2. Disciplin, IV-V.
3. Kirkehistorie.—*Fr. Nielsen.* (Ledetraad indtil Reformationen.)
4. Disciplinens Haandbog.—*Merrill.*

§ 3. II AARSKLASSE.

1. Theologi.—*Ralston.* (1-11 Forelæsning.)
2. Disciplin, VI-VII Del.
3. Kirkehistorie.—*Fr. Nielsen.* (Ledetraad Reformationen.)

§ 4. III AARSKLASSE.

1. Theologi.—*Ralston.* (11-20 Forelæsning.)
2. Bibelnöglen.—*Jensen-Fogh.*
3. Verdenshistorie.—*Schjött.* (Oldtilden og Middelalderen.)

§ 5. IV AARSKLASSE.

1. Theologi.—*Ralston.* (12-32 Forelæsning.)
2. Verdenshistorie.—*Schjött.* (Nyere Tid.)
3. Sammendrag af Theologien.—*Binney.*

§ 6. FOR LOKALDEAKONS ORDINATION.

1. Kristelig Erfaring.—*Merrill.*
2. Kirkehistorie.—*Fr. Nielsen.* (Ledetraad.)
3. Nordens Historie.—*Ericksen* eller *Oltosen.*
4. Grammatik.—*Hofgaard.*
5. Methodismens Historie.—*Bennett.*
6. Lærebog i Bibelhistorien.—*Vogt.*
7. Skreven Prædiken om Daaben.

§ 7. FOR LOKALÆLDSTES ORDINATION.

1. Prœsten Hjemene og i Kirken.—*Spurgeon.*
2. Verdenshistorie.—*Schjött.*
3. Literaturhistorie. Broch og Seip.
4. Skreven Selvbiografi.
5. Skreven Prædiken om Nadveren.

SWEDISH COURSES.

¶ 75. For Rese-Predikanter.

§ 1. INTRÄDE PÅ PROF.

1. Katekesen. (Större upplagan.)—*Nast.*
2. Kyrkoordning.—M. E. Kyrkans disciplin.
3. Metodist-Episkopalkyrkans trosbekännelse.—*Sulzberger.*
4. Biblical Geography and History.—*Hurlbut.*

5. Lärobok i Världshistorien.—*Zachrison.*
6. Svensk språklära.—*Sundén*

Böcker till Läsning:

1. Doctrinal Aspects of Christian Experience.—*Merrill.*
2. Wesleys Predikningar. (Första bandet.)

§ 2. FÖRSTA ÅRET.

1. Systematic Theology.—*Miley.* (Introduction and Parts I and II.)
2. Kyrkohistoria.—*Hammerick.* (Första delen.)
3. Kristlig fullkomlighet.—*Fletcher.*
4. Lärobok i naturkunnighet.—*Berg och Linden.*
5. En skrifven oration. Valfritt ämne. (Vid denna lägges särskild vikt vid den grammatiska och stilistiska behandlingen.)

Böcker till Läsning:

1. Wesleys Predikningar. (Andra bandet.)
2. Evangelii fulla välsignelse.—*Foster.*
3. Bibelkännedom.—*Kübel.* (Första bandet.)

§ 3. ANDRA ÅRET.

1. Systematic Theology.—*Miley.* (Parts III and IV.)
2. Kyrkohistoria.—*Hammerich.* (Andra delen.)
3. Bibeltolkningens lagar.—*Edgren.*
4. Homiletics.—*Kidder.*
5. English Grammar.—*Maxwell.*
6. Afhandling öfver det kristna dopet.

Böcker till Läsning:

1. Det Kristna Dopet.—*Fairfield.*
2. Bibelkännedom.—*Kübel.* (Andra bandet.)
3. Vittra Skrifter.—*Pontus Wikner.*

§ 4. TREDJE ÅRET.

1. Systematic Theology.—*Miley.* (Parts V and VI.)
2. Christian Archæology.—*Bennett.* (Revised by Patten.)

3. Själe-och Tankeläere.—*Nielsen.*
4. Nord-Amerikas Förenta Stater.—*Svedelin och Nyström.*
5. En tematisk predikan.

Böcker till Läsning:

1. Lectures on Preaching.—*Simpson.*
2. History of the Methodist Episcopal Church.—*Stevens.* (Vols. I and II.)
3. Naturens lagar och Andens värld.—*Drummond.*

§ 5. FJÄRDE ÅRET.

1. Foundations of Christian Faith.—*Rishell.*
2. Logik.—*Sjöberg och Klingberg.*
3. Etik.—*Sundelin.*
4. Svensk Litteraturhistoria.—*Warberg.*
5. The Christian Pastorate.—*Kidder.*
6. Afhandling öfver helgelsen.

Böcker till Läsning:

1. Bibeln-Dess betydelse och auktoritet.—*Farrar.*
2. Inledning till jämförande Religionsvetenskapen.—*Müller.*
3. History of the Methodist Episcopal Church.—*Stevens.* (Vols. III and IV.)

¶ 76. Lokalpredikanter.

§ 1. FÖRSTA ÅRET.

1. Katekes. (Större upplagan.)—*Nast.*
2. Palästina, det heliga landet.—*Eriksons förlag.*
3. Kyrkoordning, 1904. (Del. I-II.)
4. Allmän historia.—*Pira.*

Böcker till Läsning:

1. Wesley och hans samtida.
2. Wesleys Predikningar. (Första bandet.)

§ 2. ANDRA ÅRET.

1. Metodist Episkopalkyrkans trosbekännelse.—*Sulzberger.*
2. Seder och bruk hos de i bibeln omtalade folken.—*Eriksons förlag.*
3. Kyrkohistorien.—*Lövgren.* (Gamla tiden.)
4. Kyrkoordning, 1904. (Del. III-V.)

Böcker till Läsning:

1. Wesleys Predikningar. (Andra bandet.)
2. Bjurstens läsebok.

§ 3. TREDJE ÅRET.

1. Geografi.—*Celander.*
2. Bibelns kännedom.—*Welander.*
3. Kyrkoordning, 1904. (Del. VII-IX.)
4. Kyrkohistoria.—*Lövgren.* (Medeltiden.)
5. Afhandling om nya födelsen.

Böcker till Läsning:

1. Metodistkyrkans historia.—*Porter.*
2. Det kristna Dopet.—*Fairfield.*

§ 4. FJÄRDE ÅRET.

1. Lärobok i bibelkunskap.—*Keijser.*
2. Kyrkohistoria.—*Lövgren.* (Nya tiden.)
3. Kristlig fullkomlighet.—*Fletcher.*
4. Afhandling om rättfärdiggörelsen.

Böcker till Läsning:

1. Den heliga historien.—*Kurtz.*
2. Theological Compendium. (Improved.)—*Binney.*

§ 5. LOKALDIAKONER.

1. Öfversikt af kursen för lokalpredikanter.

§ 6. LOKÄLALDSTE.

1. Öfversikt af de bibliska böckerna.—*Brodén.*
2. Theological Compendium. (Improved.)—*Binney.*
3. Svensk språklära i sammandrag.—*Sundén.*
4. Afhandling om sakramenten.

FINNISH COURSES.

Swedish-speaking preachers are permitted to choose corresponding books in Swedish, according to the direction of the Board of Examination.

¶ 77. For Traveling Preachers.

§ 1. For Admission on Trial.

1. Larger Catechism.—*Nast.*
2. Introduction to the Bible.—*Waaranen.*
3. Wesley and His Companions.—*Waaranen.*
4. History of Finland.—*Forsstrom.*
5. The Discipline of the Methodist Episcopal Church.
6. Geography.—*Lagerblad.*
7. Arithmetic.—*Bansdorff.*
8. Finnish Grammar.—*Jännes.*
9. Swedish Grammar.—*Lagerblad.*
10. English Grammar. Translations from English to the native tongue.—*Braekke.*
11. A Written Sermon on the Call to Preach.

§ 2. First Year.

1. Dogmatics. (Part I.)—*Sulzberger.*
2. Exegesis in the Synoptic Gospels according to Godet.*
3. Statistics in the mother tongue.
4. Syntax of Finnish language.—*Setala.*
5. Syntax of Swedish language.—*Lagerblad.*
6. Anthropology.—*Sjoberg.*
7. English Grammar. Oral translations from the mother tongue into English.—*Braekke.*
8. A Written Sermon on Conversation.

To be Read: † (1) Wesley's fifty-three sermons. First Part. (2) Foundation Truths of Christianity.—*Luthardt.*

*Examining Committees will make selections for Exegesis, and notify those concerned early in each Conference year.

§ 3. SECOND YEAR.

1. Dogmatics. (Part II.)—*Sulzberger.*
2. John's Gospels and Acts. Exegesis according to Godet.
3. History of the Church. Apostolic and Mediæval Times.—*Cornelius.*
4. General History.—*Pallin.*
5. Homiletics.—*Kidder.*
6. History of Methodism. (Abridged edition, Part I.) —*Stevens.*
7. The Dissenter Law.
8. A Written Sermon on the Witness of the Spirit.

To be Read: (1) Wesley's fifty-three sermons. Second Part. (2) Apologetical Lectures.—*Luthardt.* (3) Church History. First Part.—*Hammerich.*

§ 4. THIRD YEAR.

1. Dogmatics. (Part III.)—*Sulzberger.*
2. Exegesis in the Epistles of St. Paul, according to Godet.
3. Introduction to the New Testament Greek.—*Cary.*
4. The Christian Pastorate.—*Kidder.*
5. History of Methodism. (Abridged, Part II.)
6. Church History. (Modern times.)—*Cornelius.*
7. A Written Sermon on Christian Holiness.

To be Read: (1) Church History. Second Part.—*Hammerich.* (2) Ethics.—*Martensen.*

§ 5. FOURTH YEAR.

1. Introduction to the Old Testament.—*Godet.*
2. History of Methodist Missions.
3. John's Gospel, Greek Translation.
4. Psychology of the Bible.—*Beck.*
5. The Commonwealth of Finland.—*Dannholm.*
6. A Written Sermon on the Second Advent of Christ.

To be Read: (1) The Revival and the Pastor.—*Peck.* (2) Church History. Third Part.—*Hammerich.* (3) The Religion of the Ancient Finns.—*J. Krohn.*

¶ 78. For Local Preachers.

§ 1. FIRST YEAR.

1. Biblical History.—*Sundval.*
2. Catechism.—*Nast.*
3. History of Methodism. (Chapters I-XX.)
4. Discipline. (Parts I-III.)

§ 2. SECOND YEAR.

1. Bible Introduction.—*Waaranen or Welander.*
2. History of Methodism. (Chapters XXI-XXXIV.)
3. Short Grammar.—*Jännes or Lagerblad.*
4. Discipline. (Parts IV-VI.)

§ 3. THIRD YEAR.

1. Theological Compend.—*Binney.*
2. Wesley's Sermons.
3. The Pastor in the Church and at Home.—*Spurgeon.*
4. Discipline. (Parts VII-IX.)

§ 4. FOURTH YEAR.

Review of all read and Church History.

ITALIAN COURSES.

¶ 79. Per Predicatori Itineranti.

N. B.—1. La cultura generale che si richiede usualmente ai candidati corrispondere a quella necessaria per ottenere la patente di Maestro Elementare Superiore o l'ammissione all'Universita.

2. Per l'intiero corso lo studente dovrà presentare delle dichiarazioni scritte che affermino se egli abbia letto o no attentamente tutti i libri assegnati—da leggere—, e presenterà un riassunto di qualche capitolo o de qualc'una delle questioni contenute in ciascun libro che antecedentemente gli esaminatori sceglieranno ed annunzieranno a mezzo dei verbali della Conferenza od altrimenti.

§ 1. PER L'AMMISSIONE SOTTO PROVA.

1. Storia Biblica.—*Hurst.* (Traduz. Burt.)
2. Storia d'Italia.—*De Castro.*
3. Compendio di Teologia.—*Binney e Steele.*

4. Catechismo della Chiesa Metodista Episcopale.
5. Disciplina della Chiesa Metodista Episcopale, ultima edizione.
6. Vita di Giovanni Wesley.—*Lelievre.*
7. Ragguaglio scritto della conversione e chiamata da Dio al Ministerio.

§ 2. PRIMO ANNO.

1. Storia Letteraria dell'Antico Testamento, Libro Primo.—*Revel.*
2. Il Compagno della Bibbia.—*Revel.*
3. Compendio di Storia Ecclesiastica.—*Hurst.* (Traduz. Burt.)
4. Omiletica.—*Burt.* (Capitoli I e II.)
5. Le Evidenze del Cristianesimo.—*McIlvaine.*
6. Articoli di fede e dottrine principali della Chiesa Metodista Episcopale.—*Sulzberger.* (Traduz. Polsinelli.)
7. Storia Romana.—*Rinaudo.* (Vol. II.)

Da leggere:

1. Sermoni di Wesley. (Traduz. Ital.)
2. Roma Papale.—*De Sanctis.*

§ 3. SECONDO ANNO.

1. Storia Letteraria dell'Antico Testamento. Libri II-IV.—*Revel.*
2. Chiesa Primitiva.—*Backhouse e Taylor.*
3. Commentario sugli atti degli Apostoli.—*Luzzi.*
4. Filosofia della Salvazione.—*Walker.*
5. Omiletica.—*Burt.* (Capitoli III e IV.)
6. Storia del Medio Evo.—*Rinaudo.* (Vol. III.)
7. Sermone Scritto.

Da leggere:

1. La Lingua di Fuoco.—*Arthur.*
2. Vita di Savonarola.—*Villari.*

§ 4. TERZO ANNO.

1. Discorsi Sinottici del Nuovo Testamento.—*Fraser.*
2. Storia dei Dommi.—Bonifas. (Vol. I.)

3. I Testimoni di Cristo.—*Backhouse e Taylor.*
4. Omiletica.—*Vinet.*
5. Storia del Medio Evo (seguito).—*Rinaudo.* (Vol. IV.)
6. Sermone Scritto.

Da leggere:

1. Miracoli di Gesu Cristo.—*Trench.*
2. I nostri Protestanti.—*Comba.* (Vol. I.)
3. Sommario della Storia della Letteratura Italiana.—*Finzi.*

§ 5. QUARTO ANNO.

1. Manuale della Bibbia.—*Angus.*
2. Commentario dell'Epistola ai Romani. —*Whedon.*
3. Storia dei Dommi.—*Bonifas.* (Vol. II.)
4. Chiaro Ragguaglio della Perfezione Cristiana.—*Wesley.*
5. Le Verita fondamentali del Cristianesimo.—*Luthardt.*
6. Logica.—*Jevons.* (Manuale Hoepli.)
7. Teologia Pastorale.—*Vinet.*
8. Storia dei Lempi Moderni.—*Rinaudo.* (Vol. V.)
9. Sermone Scritto.

Da leggere:

1. Commentario su S. Giovanni.—*Godet.*
2. Vita di Martino Lutero.—*Pons.*
3. I nostri Protestanti.—*Comba.* (Vol. II.)
4. Sermoni.—*Spurgeon.* (Traduz. Ital.)

¶ 80. Per Predicatori Locali.

§ 1. PER OTTENERE LA LICENZA DI PREDICATORE.

I candidati alla Licenza di Predicatore debbono essere esaminati sulle materie comprese in una cultura comune e sulla loro conoscenza generale della Bibbia e della dotrine e pratiche della Chiesa Metodista Episcopale.

§ 2. PRIMO ANNO.

1. Storia Scritturale.—*Hurst.* (Traduz. Burt.)
2. Storia del Metodismo.—*Piggott.*
3. Catechismo della Chiesa Metodista Episcopale.
4. Disciplina della Chiesa Metodista Episcopale. (Parte I a VI.)
5. Compendio di Teologia.—*Binney e Steele.* (Fino a pagina 88.)
6. Conversione Cristiana.—*Jacobs.*
7. Sermone Scritto.

Da leggere:

1. Martino Lutero.—*Bart Pons.*
2. Il Carattere.—*Smiles.*

§ 3. SECONDO ANNO.

1. Storia Moderna.—*Ferrero.*
2. Vita di Giovanni Wesley.—*Lelievre.*
3. Compendio di Teologia.—*Binney e Steele.* (Completo.)
4. Lingua di Fuoco.—*Arthur.*
5. Storia Ecclesiastica.—*Hurst.* (Traduz. Burt.)
6. Sermone Scritto.

Da leggere:

1. Sermoni.—*Spurgeon.*
2. Vita e lavore.—*Smiles.*

§ 4. TERZO ANNO.

1. Chiaro ragguaglio della perfezione Cristiana.—*Wesley.*
2. Sermoni di Wesley.
3. Filosofia della Salvazione.—*Walker.*
4. Disciplina della Chiesa Metodista Episcopale, 1900.
5. Storia della Riforma in Italia.—*Comba.*
6. Sermone Scritto.

Da leggere:

1. Roma papale.—*De Sanctis.*
2. Il Pellegrinaggio del Cristiano.—*Bunyan.*

§ 5. QUARTO ANNO.

1. Gli articoli di fede e dottrine della Chiesa Metodista Episcopale.—*Sulzberger.* (Traduz. D. Polsinelli.)
2. Le verità fondamentali del Cristianesimo.—*Luthardt.*
3. Commentario sull'Epistola ai Romani.—*Whedon.*
4. Sermone Scritto.
5. Rivista dell'intero corse.

Per i Candidati Agli Ordini.

§ 5. PER L'ORDINE DI DIACONO.

I Predicatori Locali che son candidati all'ordine di Diacono devono dare alla Conferenza Annuale un'esame soddisfacente, in rivista dell'*intiero corso dei quattro anni di studi* prescritti ai Predicatori Locali.

§ 6. PER L'ORDINE DI ANZIANO.

I Diaconi Locali che son candidati all'ordine di Anziano devono dare alla Conferenza Annuale un'esame soddisfacente in Teologia Sistematica e sopra un breve corso di Storia Ecclesiastica.

¶ 81. Per gli Esortatori e Capi-Classe.

§ 1. PER GLI ESORTATORI.

1. Compendio Storia Scritturale.—*Hurst.* (Traduz. Burt.)
2. Compendio di Storia Ecclesiastica.—*Hurst.* (Traduz. Burt.)
3. Disciplina della Chiesa Metodista Episcopale.
4. Catechismo della Chiesa Metodista Episcopale.
5. Il Carattere del Metodista.—*Wesley.*
6. Breve Storia d'Italia.

Da leggere:

1. Breve Storia del Metodismo.—*Piggott.*
2. La Chiesa Metodista Episcopale.—*Dardi.*
3. Sila Salmon.—*Vincent.*
4. Memorie di Giovanni Nelson.
5. Il Risveglio.—*Vincent.*

§ 2. PER I CAPI-CLASSE.

1. Storia Scritturale.—*Hurst.* (Traduz. Burt.)
2. Disciplina della Chiesa Metodista Episcopale. (Parte I, II, IV, VI.)
3. La Chiesa Metodista Episcopale.—*Dardi.*
4. Il Carattere del Metodista.—*Wesley.*
5. Conversione Cristiana.—*Jacobs.*

Da leggere:

1. Foglie della Foresta.—*Vincent.*
2. Memorie di Giovanni Nelson.
3. Sila Salmon.—*Vincent.*
4. Breve vita di Giovanni Wesley.

SPANISH COURSES.

¶ 82. Para los Predicadores Itinerantes.

§ 1. PARA LA ADMISION A PRUEBA.

1. Historia de las Américas é Historia Patria.
2. Catecismo de la Iglesia Metodista Episcopal.
3. Disciplina de la Iglesia Metodista Episcopal: las Conferencias y los deberes del Pastor.
4. Vida de Juan Wesley.
5. Relación por escrito de la conversión del candidato y su vocación para el Ministerio.

§ 2. PRIMER AÑO.

1. Vida de Cristo.—*Stalker.*
2. Historia de la Civilización, Epoca Antigua.—*Seignobos.*

3. Evidencias Cristianas.—*Mair.*
4. Sermones de Juan Wesley, primer tomo.
5. Sermón Escrito.

Libros á leerse:

1. Conflictos Espirituales.
2. Historia Antigua.—*Doucoudry.*
3. El Hombre de Galilea.
4. Los Evangelios Explicados.—*Ryle.*

§ 3. SEGUNDO AÑO.

1. Vida de San Pablo.—*Stalker.*
2. Historia de la Iglesia.—*Hurst.*
3. Historia de la Civilización, Edad Media y Moderna. —*Seignobos.*
4. Sermones de Juan Wesley, segundo tomo.
5. Conferencias sobre la Predicación.—*Simpson.*
6. Domingo: el Verdadero Sabat.—*Gamble* (*Hall*).
7. Sermón Escrito.

Libros á leerse:

1. Historia de la Edad Media.—*Doucoudry.*
2. Estudios Criticos sobre el Génesis.—*Pratt.*
3. Comentario sobre los Hechos y las Epístolas Paulinas.—*Rule.*

§ 4. TERCER AÑO.

1. Historia de la Reformación.—*Fisher.*
2. Historia de la Civilización, Epoca Contemporanea. —*Seignobos.*
3. Compendio de Teología.—*Binney.*
4. Libro de Disciplina, 1904.
5. Sermón Escrito.

Libros á leerse:

1. Historia de la Reformación, primer tomo.—*D'Aubigné.*
2. Historia Moderna.—*Doucoudry.*
3. El Papa y el Poder Civil.
4. La Religión y las Ciencias Naturales.

§ 5. CUARTO AÑO.

1. Lógica: texto á designarsé por cada conferencia.
2. El Bautismo Bíblico.
3. Retórica: texto á designarse por cada conferencia.
4. Sermón Escrito.

Libros á leerse:

1. Historia de la Reformación, segundo tomo.—*D'Aubigné.*
3. Teología Natural.—*Paley.*
4. Psicología.—*Janet.*
5. Comentario sobre las Epístolas Pastorales y el Apocalípsis.—*Rule.*

¶ 83. Para Predicadores Locales.

§ 1. PARA LOS CANDIDATOS Á LICENCIA DE PREDICADOR LOCAL.

1. La Biblia y sus Doctrinas: Conocimientos Generales.
2. El Libro de Disciplina: Artículos de Fé y Reglamento General.

§ 2. PRIMER AÑO.

1. El Catecismo, Número I.
2. Evidencias del Cristianismo.—*Alden.*
3. Compendio de Teología, Parte Primera.—*Binney.*

Libros á leerse:

1. El Wesley del Pueblo.—*McDonald.*
2. Conflictos Espirituales; Lucila.

§ 3. SEGUNDO AÑO.

1. El Catecismo, Número II.
2. Compendio de Teología, Parte Segundo.—*Binney.*

Libros á leerse:

1. Historia de la Reformación, primer tomo.—*D'Aubigné.*
2. El Catolicismo Primitivo.

§4. TERCER AÑO.

1. Compendio de Teología, Partes Tercera y Cuarta.—*Binney.*
2. Noches con los Romanistas.

Libros á leerse:

1. Historia de la Reformación, segundo tomo.—*D'Aubigné.*
2. Qué es Menester que Yo Haga para Ser Salvo? La Causa y el Remedio de la Incredulidad.

§ 5. CUARTO AÑO.

1. Historia de la Iglesia.—*Hurst.*
2. El Libro de Disciplina de la Iglesia Metodista Episcopal.
3. Un Sermón Escrito.

Libros á leerse:

1. La Divina Autoridad del Nuevo Testamento.

¶ 84. COURSE OF STUDY FOR PREACHERS IN BULGARIA MISSION CONFERENCE.

§ 1. FOR RECEPTION ON TRIAL.

1. Discipline of the Methodist Episcopal Church (in Bulgarian).
2. Life of Wesley.—*Lelièvre.* (First half of book.)
3. Ancient History.—*Dermancheff.*
4. Bulgarian Syntax.—*Misheff and Kostoff.*
5. Catechism No. 3. (Bulgarian translation.)

§ 1. FIRST YEAR.

1. Apologetics.—*Luthardt.* (Part I, Bulg. transl.)
2. Life of Wesley.—*Lelièvre.* (Last half of book.)
3. History of the Middle Ages.—*Dermancheff.*
4. Binney's Compend (in Bulgarian). (First half of book.)

5. English Grammar (as far as Syntax).—*Harvey.*

6. A Written Sermon on the Fall of Man or the Atonement.

To be Read:

Some English work on Theology, to be decided on by the Board of Bishops. (Introduction and Book I.)

§ 3. SECOND YEAR.

1. Apologetics.—*Luthardt.* (Part II.)
2. Modern History.—*Dermancheff.*
3. Binney's Compend. (Last half of book.)
4. Rhetoric.—*Momchiloff.* (With exercises from the Bulg. Chrestomathy.)
5. English Grammar, Syntax.—*Harvey.*
6. A Written Sermon on Justification by Faith.

To be Read:

Theology, Books II and III.

§ 4. THIRD YEAR.

1. Psychology.—*Hopkins.* (Bulg. translation.)
2. Christian Baptism.—*Merrill.* (Bulg. translation.)
3. Ethics.—*Janet.* (Bulg. translation.)
4. Church History.—*Smirnoff.* (As far as the Reformation.)
5. Logic.—*Jevons.* (First half of book.)
6. A Written Sermon on Regeneration or Sanctification.

To be Read:

Theology, Books IV and V.

§ 4. FOURTH YEAR.

1. Logic.—*Jevons.* (Last half of book.)
2. Church History.—*Smirnoff.* (From the Reformation to the Present Time.)
3. Homiletics.—*Kidder.* (In English.)
4. Pastoral Theology.—*Kidder.* (In English.)
5. A translation from English into Bulgarian.

To be Read:

1. Soul and Brain (translated from the Russian).—*Tchelpanoff.*
2. Tongue of Fire.—*Arthur.*

¶ 85. OTHER COURSES.

For prescribed Courses in Languages of Africa, India, Malaysia, China, Japan, and Korea, see the Yearbooks of Conferences and Missions in these lands.

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